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HISTORY AND BIOGRAPHY.

Memoir of the Rev. Thomas Pyle, M. A.

(From *Richards's History of Lynn*,
pp. 1012—1023.)

OF the birth-place and the early part of the life of the Rev. THOMAS PYLE, whose name is still mentioned with veneration by the few who remember him as a preacher, we have not been able to obtain any account. So rapid is the neglect or the forgetfulness of oral tradition! From his epitaph we learn indeed that he was born in 1674. About the year 1698, he was examined for ordination, at Norwich, by the celebrated and truly honest William Whiston, at that time chaplain to Bishop Moore, who has stated in the interesting *Memoirs of his Life*, that Dr. Sydal and Mr. Pyle were the best scholars among the many candidates whom it was his office to examine. It is probable that he was ordained upon the title of one of the curacies of St. Margaret's parish, as he married, in 1701, a Mrs. Mary Rolfe, of an affluent and respectable family in Lynn, and in the same year he was appointed by the corporation to be minister or preacher of St. Nicholas' Chapel. He published some political sermons in the years 1706, 1707, and especially in the year 1715. In these discourses he vindicated and enforced those principles to which we are indebted for the expulsion of the Stuarts, and for the elevation of the Brunswick family to the throne. About the same period he became generally known as the author of a very useful *Paraphrase on the Historical Books of the Old Testament*, and another on the Acts, the Epistles and the Revelation of the New Testament. Soon afterwards he enlisted himself as a writer in the Bangorian Controversy, and was a strenuous and able advocate of the civil and religious principles of Bp. Hoadly. He

appears to have been on terms of particular friendship with some of the greatest and best men in the Church of England, such as Dr. Sam. Clarke, Mr. Jackson, of Leicester, Dr. Sykes, Bp. Hoadly, Dr. Herring, afterwards Archbishop of Canterbury; and equally so with some eminent dissenting ministers, particularly Dr. Sam. Chandler and Mr. Rastrick, of Lynn. Many years after his death his youngest son, the Rev. Philip Pyle, published several volumes of his "*Sermons on plain and practical Subjects*." His writings are characterized by a perspicuity and manly sense, rather than by any elevation of style, or by a graceful negligence; and yet in the delivery of his sermons, so impressive was his elocution, that both in the metropolis and in the country, he was one of the most admired preachers of his time. The following lines were sent to him on his sermon preached at Lincoln's Inn, May 4th, 1735, on Gen. iii. 19.

‘What sounds are these! What energy
divine!
What master-strokes in every precept shine!
While from thy lips the warm expression
breaks,
What heart but melteth as the preacher
speaks!
Thy voice is nature, and thy diction clear,
It strikes like music on the listening ear.
—‘Vain foolish man to murmur at thy
fate,
The bounteous hand of heaven still leaves
thee great;
Still makes thee first of beings here below,
Still gives thee more of happiness than
woe.
To lazy indolence this world may seem
A barren wilderness; an idle dream;
Thistles and brambles to the slothful eye,
But roses to the hand of industry.
‘Tis sordid av’rice, with her sneaking
train,
Ambition, who torments herself in vain,
Th’ unnumber’d lusts that prey upon the
mind,
Fix the primeval curse on human kind.

By their brow's sweat their bread the labourers earn,
 But then no passions in their bosoms burn:
 Soon as the evening shades the day-light close,
 Unbroken slumbers crown their soft repose;
 And when the morning dawn salutes their eyes,
 Anteus-like, with double vigour rise.
 No stings of conscience! no remorse from sin!
 They feel the noblest paradise within;
 Content serene, that sunshine of the soul,
 With her warm beam invigorates the whole;
 Her blossom, health! her fruit, untainted joy!
 Nor pain nor death her relish can destroy;
 In unpolluted streams her pleasures flow,
 No weedy passions in her bosom grow.
 —Thus faintly have I sketch'd thy glorious plan,
 Which fills, improves, adorns the forward man.
 Still urge thy gen'rous task, to cleanse the mind,
 Till from the dregs of passion 'tis refin'd;
 To prune each vice, each folly of the age,
 Each wild excrescence of this earthly stage.
 Tho' old in goodness, to the world resign'd,
 Still want thy heaven to give it to mankind.
 Religion's friend! and virtue's strongest guard!
 That heaven alone such merit can reward,
 Its joys approach no tongue but thine can tell;
 Doubt not to taste what thou describ'st so well."

With such talents, and with such connexions, it cannot easily be accounted for, that Mr. Pyle should remain during so long a life in a situation of comparative obscurity. Sir Robert Walpole was the member for Lynn; and both the political and religious opinions of Mr. Pyle were calculated to recommend him to Queen Caroline, who then impartially dispensed the dignities of the church. Perhaps the spirit of the man was not thought sufficiently accommodating for an introduction to a court; or, like the late Dr. Ogden, of Cambridge, from some deficiency of external polish, he might be deemed not producible. A passage in Archbishop Herring's Correspondence with Mr. Duncombe seems to be decisive on this point. "Tom Pyle is a learned and worthy, as well as a lively and entertaining man. To be sure his success has not been equal to his merit,

which yet, perhaps, is in some measure owing to himself; for that very impetuosity of spirit, which, under proper government, renders him the agreeable creature he is, has, in some circumstances of life, got the better of him, and hurt his views."* From whatever cause, with the exception of a Prebend of Salisbury, which he received from Bp. Hoadly, he was only in succession lecturer and minister of Lynn, St. Margaret, and vicar of Lynn, All-saints—all truly but a poor and paltry pittance for such a man, and from a church which had such immense abundance of good things to bestow; most of which too were actually bestowed on far unworthier objects.—The following

* It must not here be concealed, that his reputed heterodoxy, especially in regard to the Athanasian Trinity, might also be among the causes, if it was not indeed the very chief cause of his failure in the point of ecclesiastical preferment. That he was decidedly averse to Athanasianism, and made no secret of that aversion, is very well known; a remarkable instance of which was related by his son, Dr. Edmund Pyle, in a letter to one of his female friends, dated August 4, 1747; a copy of which has fallen into the hands of the present writer. The passage alluded to is as follows:—"My F—r has been excessive hoarse and stuffed and oppressed on the lungs, and after physic had in vain attempted his relief, he went abroad, the weather being fine, to view his new ch—ch,† where they are putting up a magnificent p—lp—t, as the finishing stroke. There the sight of the Tr—ty in Un—ty emblematically displayed in the front pannel of the said p—lp—t put him into such a passion, that you would have sworn, that with distemper and indignation he must have been suffocated: but G—d be praised nature got the better both of the m—st—y and the disease, and the conflict produced, what medicines could not, a free and large expectoration, which was succeeded by a fit of as clear and audible raving, as a man would wish to hear from a sound Protestant divine, on so provoking an occasion." This letter-writer to be sure was an arch and wicked dog; but there can be no doubt of his statement being founded on fact: and when it is considered how their reputed heterodoxy affected Clarke, Whiston, and others of Pyle's eminent contemporaries, it will not appear very strange that his rewards were not equal to his merits, or that his preferments were few and inconsiderable.

† This was St. Margaret's, then rebuilt.

letters which passed between Mr. Pyle and Archbishop Herring are highly characteristic and interesting.

"MY LORD,

"In the universal acclamation of joy for your Grace's promotion to the Primacy of all England, may the feeble voice of an old man be heard, the short remainder of whose life, will pass off with a pleasure that nothing could have given, but seeing at the head of the church, a prelate so affectionately attached to the interests of truth, virtue and liberty.

I am, my Lord, your grace's most dutiful Servant,

THOS. PYLE."

"DEAR SIR,

"Your kind wishes for me give me spirit, and make my heart glad, for in good faith, I have been teased and terrified with this exaltation; and thus much I will venture to say for myself, it sha'n't make me proud, it sha'n't make me covetous, it sha'n't make me ungrateful or unmindful of my friends, but it frights me, and I fear has robbed me of the most precious thing in life, which is liberty, but I will assert as much of it as I can, and not be for ever bound to the trammels of a long tail and ceremony, which my soul abhors.

"I saw S—Ch—r the other day. I really affect and honour the man, and wish with all my soul that the Church of England had him, for his spirit and learning are certainly of the first class; and I regard him the more because he resembles you and your manner. You talk of age and all that, but if I may judge from your letter, your eyes are good, your hand is steady, and I am sure your heart is warm for your friends, and those good things you mention, truth, and virtue, and liberty, but that sort of warmth will certainly go to the grave with you and beyond it.

I am, dear Sir,

Your affectionate Friend,

THO. CANTUAR.*

Kensington, 17 Dec. 1747.

* The correspondence between these two eminent men did not close here. It is certain that some letters afterwards passed between them, as appears from the fragment of Mr. Pyle's answer to one he had received from the primate, and which reads thus—"I no sooner received the great

From the part which Mr. P. took in the Bangorian Controversy, and the terms of particular friendship on which he was known to live with Bishop Hoadly, we may be very sure that there subsisted between them a frequent correspondence. Copies of two of the letters that passed between them are now in the hands of the present writer. He has no reason to suppose that they ever have been pub-

favour of your Grace's kind and good letter than I wrote to the person intimated therein, and deferred my dutiful answer to it no longer than till I was enabled to acquaint you with his truly filial reply, that he should never find greater pleasure than that of complying with every desire of a father, and the honourable friends of that father.—Meantime I am sorry for the ill state of my friend C—st—l, which gives occasion to this affair. I loved the man: my sons honoured him much. I thank your grace for your very good remembrance of me and my son. Age, my Lord, confines me at home, when yet good providence blesses me with eyes and faculties, still enabling me to read, and even to preach once a day generally. I read every thing and make use of the glorious prerogative of private judgment, the birth-right of Protestants. I pass free sentiment upon *Mddltn*, and on all his opponents stronger or weaker. So I shall upon what he is going to say on the only piece of that great man of L— that ever gave me pleasure.—I read *Disquisitions*, and when I've done fall to my prayers and wishes, that the good thing desired may be put into the hands of the able, knowing, and impartial, that no church-tinkers may be suffered to mend some few holes and leave others open, at which some vital part of the noble Christian scheme may run out and be lost. But no wish of mine is so ardent as that your Grace may live with that excellent [mind†] of *Tlltn*, which is in you, to preside in, to direct this same good thing, and bring it to perfection."—Of the residue of this letter we know nothing: this part of it sufficiently shews whereabouts Mr. P. and the Primate stood as to the points afterwards agitated in the *Confessional*, &c. This epistle is supposed to have been written about 1753, three years before the death of Mr. P. and four years before that of the Archbishop, than whom it does not appear that a worthier prelate ever occupied the See of Canterbury.

† There is a word wanting here in the MS. Copy, which probably was *mind* or *spirit*; alluding, it is supposed, to Tillotson's liberal-mindedness, and wish to get rid of the Athanasian Creed, &c.

lished, or are likely to be so, unless they appear on this occasion. Thinking it highly probable that a sight of them cannot fail of gratifying many of his readers, he takes the liberty without further ceremony to introduce them in this place; not at all apprehensive that their contents will any way disparage the memory of either of the memorable personages by whom they were originally written.

"MY LORD,

"You may remember that when by your kind aid the affair of M—m was concluded in my son's favour, I presented my humble (and said it should be my last) petition to you, begging of you to be pleased to bestow on him a living that might consist with M—m, and that you were so good as to promise to give him any living you had not then engaged to dispose of otherways.—An incident has lately arisen of such a nature, as, I am sure will excuse my repeating the above-named request to your lordship, with the utmost earnestness.—My Lord, Mrs. Blik, the D. of N—ch's W. with her husband's good liking, and out of the esteem she has long had for me and mine, and especially for my son Ph—, has been pleased to propose him as a H. for her niece, the only child of Mr. Arrowsmith: such a proposal from one who can and will make a considerable addition to the very good fortune that the young lady's father can give her, is a great proof of her esteem for my son, who has been much with her from his childhood: and what she requires on my part is that I use my interest in your lordship, and mention her as joining with me to beg of you to confer a handsome living on my son. This will crown all the instances of your beneficence towards me.—I want words to express the joy with which a happy success in this affair would carry me through the small remainder of my life, and make me yield it up to its bounteous Author; or to describe the tearing anxiety that would accompany a disappointment from your refusing what I humbly ask.—Wherefore I beg of your lordship to make me feel the beginning of that satisfaction I have already in view by such a reply to this petition as may be pleasing to the excellent friends I am herein con-

cerned with, and so highly obliged to, and to the heart of an old servant who has loved you all his life, and served you as well as he could (would to God it had been better) and will love you till death and beyond it.

I am, my Lord, yours, &c.

T. P.

"DEAR SIR, 6 Feb. 1752.

"You cannot rejoice more sincerely at any good that falls on any part of your family than I do: tho' you may feel it more paternally. In answer to what you propose, I first say that I was 75 years old on the 14th of last November. What may happen God only knows. But if it shd be both physically and morally in my power to serve your son, you may depend upon it, without the force of the strong expression you make use of. For my own inclination will in such case do it. And the regard I have for the D. of N—ch (and his lady, tho' unknown, only by report) and for Mr. Arrowsmith, to whose faithful services and exemplary behaviour I was long ago a witness at Stretham, will not at all abate but increase the inclination. I cannot suppose that by what you say, you can mean such a living as would make void M—lksham which your son told me was worth £250 per ann. for that would be to * entirely a valuable living very hardly obtained; but one that would be an handsome addition to his income. And this must be one within the canonical distance. Nor do I suppose that the chapter of Salisbury will ever enter into measures for an exchange of Mlkshm, &c. I wish you would tell me freely what you understand by an *handsome* living, assuring you of my sincere disposition to do any thing in my power agreeable to *your own* wishes. I have without doubt several good livings in my patronage. But you must remember that when you mentioned your request for your son Ph. first, I told you of engagements, and I now tell you that since that, I have not had one vacancy, as far as I can recollect, of a living in Wilts of about 180*l.* per annum. I think myself obliged to speak plainly, that nothing may be expected from me that I cannot pretend to perform. I have, and

* Something is here wanting: *vacate* perhaps, or *relinquish*.

have had, for some years, two absolute engagements upon me for two of my best livings, or such of a secondary sort as will be accepted of till better fall. And I am very sure, you are not the man that would say a single word to me towards the immorality of falsehood or breach of promise. And I have the very same opinion of the goodness of heart of those worthy persons who have entered into this affair with you. As to actual vacancies, it is our duty not to wish for any by death. And they are very uncertain, and improbable to happen during the remainder of my life, tho' my health is surprisingly better than it was in my younger days. With all these considerations of my age, and the precarious condition of all human affairs, if you will take my word, you will find me, if alive, as sincere a friend, as you yourself can wish to find.

Your affectionate, &c.

B. W.*

Mr. Pyle, as was said before, obtained the lectureship, and became the preacher at St. Nicholas' Chapel, and one of the ministers of the town in 1701. In that situation he continued till 1732, when he succeeded Dr. Littel as vicar of St. Margaret's. This

* The same MS. volume, or Collection, from which the above has been taken, contains the following curious fragment or P. S. of a letter of the date of 1742, from the same respectable prelate, to the same correspondent, as we presume, for it has no superscription.—“I find by the direction of one of your correspondents, whose hand and head I guess at, how great a man a C—n of S— must be, that his titles must follow him into all countries. The other, whose hand and head I pretty well know, has more sense than to adorn the outside of his letters in that manner.—I remember a story of a clergyman of great form in *Surry*, who directed a post letter to *Abp. Sancroft*—To his Grace, my Lord *Abp. of Canterbury*, *Primate of all England and Metropolitan*:—which letter a man famous for imitating hands happened to see brought to the post-office at *Epsom*, and finding a little room left after the word *metropolitan*, added the words *to boot*, which caused great wrath in old *Sancroft*, and a thorough reprimand to the poor man next time he appeared at *Lambeth*, who could not distinguish the addition from his own hand.

B. W."

situation he held till 1755, being no longer capable of discharging the duties annexed to it. He accordingly gave in his resignation, both to the Dean and Chapter of Norwich, and also to the Mayor and corporation of Lynn, early in the summer of that year. How his resignation to the former was worded we know not, but his resignation to the latter, of which we have obtained a copy, was expressed in the following words, and addressed to the elder *Cary*, then in the second year of his mayoralty.—“Sir, A long decline of life, and absolute incapacity of attending on such a ministry as that of Lynn, calls upon me to resign it to some hands able in due manner to discharge it to the good-liking and satisfaction both of the Dean and Chapter of Norwich and of the mayor and corporation of Lynn. But I cannot nor ought to do this, without paying my just and most grateful acknowledgments to yourself, Sir, with the former magistrates, and the rest of the gentlemen of your body, for the favours they have, for a long tract of time conferred upon me, and in particular for their tender and generous indulgence towards me in these last years of my age and infirmities. I request, Sir, you will please to make your hand the conveyor of this only return left in my power of thankfulness to them, accompanied with the sincerest wishes of every kind of good that can finish the welfare and prosperity of an ancient, generous, and loyal society; wishes from the heart of yours and theirs most affectionate humble servant,
“*May 28th, 1755.*” *THO. PYLE.*”

This letter is supposed to have been dated from *Swaffham*, where, on account of its healthy situation, he resided the two last years of his life; and where, if we are not mistaken, he also died on the last day of the ensuing year. He was buried in the Church of Lynn All-Saints, where a Latin epitaph honourable to their memories, is inscribed on the stone that covers the remains of him and his wife. She died the 14th of March, 1748, aged 66: and he died the 31st of December, 1756, aged 82. This was 58 years after the commencement of his ministry.

MISCELLANEOUS COMMUNICATIONS.

A Dissertation concerning the Power and Authority by which Moses acted.

(From the unpublished M.SS. of the Rev. Samuel Bourn, of Norwich.)

IT may be thought an indispensable part of the office of an historian, to assist the reader's judgment, in distinguishing real from fictitious events, and to throw all the light he is able upon such periods of time, as seem more obscure and uncertain in proportion to their antiquity, and to the want of contemporary or subsequent authors, capable of refuting or confirming whatever have been related. This will be more expected in the present case, as the credibility of miracles in general, must be deeply affected by deciding whether Moses acted with the direction and assistance of a supernatural power and wisdom or not.

To the prevailing belief in all Christian nations of the miracles said to have been performed in Egypt and in the wilderness, the following objections and answers are offered for the reader's satisfaction.

It may be pleaded against such belief (1) "that it hath been almost the universal practice of nations in former ages to magnify their antiquity, and to deduce their origin and first settlement, from the interposition and assistance of some Deity or Deities; such as were afterwards acknowledged and worshiped in each nation; and that the writers in times long after, vainly pretending to give some account of what had passed in remote and obscure periods, and finding themselves in a painful want of materials for real history, have studied to relieve themselves and amuse their readers with fables, instead of facts, and to embellish their narration with prodigious incredible events."

The substance of this may be admitted, yet easily answered, if considered as an objection. For it is in that view no better than mere flourish or misrepresentation. The narrators of the Mosaic miracles, were not writers of a late age, prying into a remote and dark antiquity, and inventing or adorning fables, for want of facts; but were contemporaries, and witnesses from their own knowledge and experience, and appealing to the

like knowledge of a whole nation, or of their immediate predecessors; not flattering or amusing them with wonderful tales, but warmly expostulating with them, severely reproaching them, and denouncing dreadful threatenings against them for their ingratitude, stupidity, obstinacy and disobedience. As to the heathen miracles, they come to us, not only like Hamlet's ghost in a *questionable* shape, but in a shape so distorted and deformed, or so fantastic and ridiculous, as to surpass even the most foolish vulgar tales of apparitions in our days.

(2) "That the memory of such a series of public and stupendous events would have been perpetuated among the Egyptians, if not the Arabians, Phenicians or Syrians, by some lasting signs or monuments, or written records, or at least by oral tradition. For the accounts of prodigies are the most natural subjects of eager attention and curiosity, and most likely to be delivered in substance though not without some variation from father to son through a long succession, yet it does not appear that any such testimony was ever discovered of the reality of those miracles."

To this we may answer—That there are many places whose modern names in the Arabic language mentioned by travellers have a significant reference to the miracles recorded in the Hebrew writings as performed at those places; and (exclusive of those writings, and of those religious customs of the Jews, at present, in which they profess to commemorate the most signal of those miracles) these may be all the memorials we can reasonably expect to find, of events which happened in such remote antiquity. For it seems by no means probable that those nations, especially the Egyptian, who suffered such dreadful calamities, and to whom the Hebrews were both an abomination and a terror, would ever erect or preserve any public memorials of events so much to the honour of the Hebrews and of their God; and to the disgrace of themselves and to their own deities; or that they would wish to perpetuate any remembrance of them by tradition. It seems much more probable that the Egyptians, rather than con-

less the truth of such facts, would studiously conceal or misrepresent them, and would infuse an opinion into all foreigners who visited their country in after times, that the Hebrews were forcibly expelled for their seditious and criminal behaviour; or for other reasons. To allege, that if there were now extant literary records of other nations, equally or almost as ancient, they might have served to refute the Hebrew History, is a mere supposition deserving contempt. But the late invention and slow progress of letters in those ages seem to preclude the use of manuscripts in all nations, except by a few persons of superior rank. The generality of the Hebrews themselves continued strangers to it, for a vast length of time. The Arabians were divided into a great number of small independent tribes or hordes, at a distance from each other; and therefore buildings or other places of safety for the purpose of depositing and preserving their manuscripts could hardly be in use among them, supposing them ever so ingenious and free a people. If the use of letters had been at all common in Egypt it may be naturally inferred that the use of hieroglyphic characters would have been wholly neglected in no long course of time. Yet the use of them was most prevalent many centuries afterward. Letters were not known in Greece, at least the alphabet was very imperfect, till Cadmus imported into it sixteen letters, together with a colony from Phenicia; which happened according to the Newtonian chronology, in the reign of David. It was not till at, or after, the same time, that Egypt rose to great power, began to make conquests, and during the reign of Rehobaham, King of Judah, erected a very extensive empire, though of short duration. Yet the country was the most fertile and easy to be cultivated of any in the world. The first settlers had no occasion for labour and expense in cutting down forests, and digging up a stubborn soil. As it is watered by the annual overflowing of the River Nile, they had little to do but to wait the recess, and then lodge their seeds and plants in the rich mud. Such advantages would naturally tempt mankind to settle there in great numbers; and it would become of course, at an early date, more

populous and powerful than most other countries. Accordingly, so early as in the time of Moses, it appears to have been a great and flourishing kingdom, though not arrived perhaps to any high ambition of making conquests. It seems unaccountable then, how it should remain for five centuries after that time in so low, weak, and inactive a condition that neither the Hebrews, nor Philistines, nor any of the neighbouring princes or states, seem ever to have had any apprehension of danger from thence, or to have coveted any assistance or alliance there, till the time of Solomon, who married an Egyptian princess; and that no mention should ever be made of the shipping and commerce of Egypt, though Sidon and Tyre are noted as commercial cities; and Solomon carried on a gainful traffic with some parts of the East Indies, from two ports on the Coast of the Red Sea. Yet soon after his time the interference of Egypt became of mighty consequence in the affairs of the Hebrews, though Syria was a nearer and more troublesome neighbour to the kingdom of Israel. At length the Babylonian and Assyrian Empires arose to conquest and dominion. But the weakness and insignificance of the kingdom of Egypt for so long a period, notwithstanding the natural fertility of the country is easily and clearly explained, if we allow that it suffered such a series of dreadful calamities as are described in the Mosaic history; which must have reduced it to such desolation that a rest of several centuries would be necessary to restore it. During this interval of weakness and distress, it was scarcely possible that the arts and sciences should be cultivated, or any work of ingenuity executed fit to perpetuate the memory of past transactions.

(3) "That in the sacred record itself some circumstances are related which have an appearance of inconsistency or contradiction. For instance, that all the cattle of Egypt are said to be destroyed three times—that the whole Egyptian army to a man is said to be drowned—that the magicians of the Court of Pharaoh are said to work miracles of the same kind with those which Moses wrought, and that the Hebrews are said to be divinely authorized to pillage and rob the Egyptians, and to destroy or exterminate

nations who had neither done nor offered to do them any injury or insult."

It is a strong presumption that an author has no intention to deceive when he uses an unguarded style, or a simplicity and looseness of expression, and takes no care to stop the avenues, by which a suspicion might enter either of fraud or error. This appears to be the character of the writer or writers of the Hebrew history. They relate the most extraordinary events with the greatest simplicity; and apply terms in such loose and general meaning, as is usual and familiar. It will not then be a stumbling-block, or matter of surprise, to a judicious reader, when he perceives and remarks, that a great destruction of the cattle or produce of Egypt, or of the Egyptian army is expressed in words which strictly and literally understood, would imply, that not a living creature or blade of corn escaped; and that in like manner the slaughter made by the Hebrews in the invasion of Canaan, and the capture of cities or towns, is often expressed as if not a single person was left alive; though many must certainly have escaped, by flight or other methods, and many spared from motives of humanity and compassion. To give but one instance. The Amalekites of all the nations were the most expressly doomed to utter destruction, and King Saul declares to Samuel that he had executed the sentence with the utmost rigor; yet we find afterward that the young man who brought Saul's crown and bracelet to David, was an Amalekite.

What is related of the magicians of Egypt may justly be thought another specimen of the like popular and undefined expression; for when they are represented as working some miracles of the same kind with some which Moses had performed, the writer may be properly considered as choosing rather to adopt the popular language and opinion of the Hebrews concerning those pretended miracles, than to express his own sentiments, and deny the reality of them. Especially, as those magicians soon thought fit to desist from their attempts of mimicry and to confess a superior power on the side of Moses. Yet a belief that they did not only imitate Moses but really performed some mi-

racles like his, might be current among the Hebrews as well as the Egyptians. For the notion of local, national and peculiar deities, rivals to each other in dominion, seems to have been common to the Hebrews with other nations. It was a work of long time and great difficulty to train them to the acknowledgment of one only living and true God, till which time, it was easy and natural in them to believe or suspect that the god or gods of the Egyptians might be able to work some miracles, though the God of Moses proved himself to be far more powerful. They, or at least a party among them, were so deeply tainted with the religious notions and customs of Egypt, that we find them making a bold and zealous attempt to revive the Egyptian worship in the wilderness. The author, therefore, of the Book of Exodus, was prudently content with shewing the vast superiority of the power by which Moses acted, to all the efforts of the magicians; leaving it to the readers to judge of the artifice and fraud of those enchanters; yet discovering his own opinion with sufficient clearness by styling their works *enchantments*.

As to their being divinely authorized to pillage and rob the Egyptians, which has been the language of some unbelievers, it scarcely merits any serious attention or answer. For without pleading the tyranny, with which they had been treated as a sufficient vindication or excuse for them, if they had taken all advantages to make reprisals; the fact appears to be, that the Egyptians whether from motives of fear or compassion, or both, were as willing to assist them in their departure, and even to bestow useful and valuable presents upon them, as they were to solicit their assistance and bounty; and it is evident that the situation would not admit, either one party to promise, or the other to expect any return; though the Hebrew word is improperly translated *borrow*,* instead of beg from them, or ask them to give.

That the Hebrews were empowered and directed by a divine commission to destroy or exterminate certain na-

* See the word *לָקַח* in Taylor's Concordance. No. 1848.

tions, inhabiting Canaan or Palestine, may be thought to require a greater stretch of belief, as it seems difficult to reconcile such a commission with our best ideas of Divine Providence and justice. But it is to be presumed that the objector will not dispute the right or justice of the Deity, in authorizing mankind to kill for their own support, benefit or convenience, the inferior creatures, though perfectly innocent, or to exterminate or utterly destroy wolves or other beasts of prey, for the preservation of their flocks and herds. No man hath any scruple concerning the lawfulness or justice of such a procedure; or if he find a divine commission to this effect recorded in the books of Moses, will turn it into an objection to the credit of those books. Now to a philosophic mind it is not taking an enormous stride, but only advancing one gentle step further, if we admit that a divine commission was once given to one nation to destroy or exterminate some other nation, at a time when the latter, far from being as innocent as the lower animals, were become the most noxious, wicked and detestable of the whole human species. Will it be pretended that the Deity or his angel had no right to give such a commission, or that the Hebrews were wrong in executing it, as the instruments of justice in punishing a most profligate people? This would be a very strange argument in the mouths of those, at least, who are so ready to accept a human commission to make war and destroy, without ever examining the justice of the cause or the moral character of the nation they are preparing to invade or attack; and without being able to plead any colour of necessity to obtain a settlement and support for themselves, their families, and their posterity; as was the case of the Hebrews. If heaven was just in destroying Sodom and Gomorrah by an earthquake and explosion of a volcano, might it not with equal justice destroy a people equally wicked by another method of procedure? But there is, says a late able and elegant writer,* *a perverse humanity in us which resists the Divine Commission, be it ever so clearly revealed.* The best answer to this may consist in a just

representation of the facts and circumstances related, which the author, notwithstanding his great penetration, might not clearly comprehend.

Moses, as the visible deliverer, protector, legislator and governor, civil and religious, of his own, the Hebrew nation, was impelled by every motive of duty and affection, to provide, in the most effectual manner, for the national safety, support and prosperity, and consequently for the preservation of the excellent laws and religion, which he had given them. If he thought himself under indispensable obligations to obtain a country for their settlement, sufficient for the maintenance of them and their increasing prosperity; he would think himself under equal if not superior obligations to provide the strongest security for their morals. With these just and elevated views he pointed out to them those nations or tribes of people whom he knew to be most corrupt and ripe for destruction; with express orders to destroy or exterminate them. Because he was most fully convinced, whether by divine instruction or otherwise, that any intercourse with such idolatrous and debauched people would be of the worst consequence to his own people; by alienating their hearts from the worship of God, seducing them to the most detestable vices, and instructing them in the most horrid acts of cruelty. His design was to form them into a virtuous and religious body of people, and to preserve them as such to future ages; in the first part of his design he succeeded; but failed in the latter. His plan was wise, just and necessary, and therefore approved by heaven: but his success in the latter part of his design depended upon the excision of the nations whom he had proscribed. Through a perverse humanity of temper, or rather through a greedy design of the profits arising from the tribute and service they could exact from them, and a fondness for the women who were in general prostitutes, (a character scarcely known among the Hebrew women,)*

* The term Solomon uses continually for a harlot or prostitute, in the Book of Proverbs, is *stranger* or *strange woman*, in contrast to a Hebrew woman. The first instance of the prevalence of this species of debauchery in the Hebrew nation

they not only spared their lives, but contrary to both the letter and spirit of his injunction mixed, associated, and intermarried with them. The consequence was precisely what Moses had frequently foretold in most earnest and pathetic admonitions; an apostacy from religion, a corruption of morals—national weakness and disorders—losses, defeats, oppression and slavery. He told them, Deut. xxxiii. 55, that those people, if spared, would be like *pricks in their eyes and thorns in their sides*, that they would ensnare and corrupt them, and in their turn become conquerors and tyrants over them. Therefore he instructed the Hebrews to destroy them utterly, or at least to avoid all intercourse or communication with them. And it ought to be observed, that such instructions were confined to seven nations or tribes, viz. the Hittites, Girgashites, Amorites, Canaanites, Pherizites, Hivites and Jebusites. He gave very different rules for their conduct in war to all other nations.

With the same view Moses not only endeavoured to inspire them with the utmost detestation of the idolatrous customs of those nations, commanding them to destroy utterly every mark or vestige of idolatry, and forbidding them to take to their use or even to covet the silver or gold with which their images were made or adorned, but wisely and justly levelled the thunder of his laws against every act of idolatry committed by an Israelite, as the greatest of all crimes, most dangerous to the state, as well as subversive of religion. In the execution of his divine embassy, he had negotiated a treaty of alliance between the Deity and the Hebrew people, the condition of which were protection and assistance on one side, and allegiance and service on the other. To this compact or covenant the people as a body had publicly, solemnly and repeatedly consented. The first and second of the ten commandments were the fundamental laws of this compact. Every act of idolatry was a violation of those laws, and had a direct tendency to subvert

the independency, safety, and even existence of the nation, by intermixing them with, and enslaving them to those nations for whom they had reason to conceive the greatest dread and detestation. It was therefore as criminal an act of high treason as can be committed in any state or kingdom. The events some time after the death of Moses too clearly proved with how much wise foresight he had framed and enacted those laws with repeated consent of the people. It clearly appears also that no inference can be fairly drawn from this peculiarity in the Hebrew constitution, to justify what is properly termed persecution on account of religion.

(4) "That such public and stupendous miracles, as those which are related, had so weak and transient an effect upon the minds of the Hebrew people, seems inconsistent with the rational nature of mankind. Though the awful tokens of the presence of their divine protector and guide, were for the most part conspicuous to the multitude; their faith and courage seem to vanish at every approach of danger or experience of distress. Their fears and discontents break out into impious murmurs and seditious clamours. They are afraid of perishing by thirst—they loathe the meagre diet which they were forced to subsist upon in the deserts—they wish to return into Egypt, longing for the various and plentiful provision which that country afforded—at last there is an open revolt, upon an avowed pretence, that Moses assumed too much authority—and which seems inexplicable after the earth had opened itself, and swallowed the ring-leaders, to the utmost consternation of the surrounding spectators; yet the very next day the people in a body discovered the same mutinous spirit which was not subdued without the intervention of a plague."

What degree of moral influence the same kind of miracles would have if performed in our days among a civilized and polished people is not easily to be determined. But however it be estimated, no certain conclusion can be drawn from it in respect to the Hebrews. We may easily attribute to them a degree of rationality, much superior to their uncultivated minds; and at the same time not make due allowance for the importunate de-

was from the acquaintance and commerce the men held with the Moabite and Midianite women. See Numb. ch. xxi. See also the law to preserve the chastity of the Hebrew women. Deut. xxiii. 17.

mands of hunger and thirst, the violence of popular passions, the sudden fancies and fears, jealousies and suspicions, to which their situation would render them subject, or the notions and prejudices, strange perhaps to us, which they brought with them from Egypt. Whatever strong emotions of awe and terror, or of admiration and grateful reverence, might be impressed on their rude minds, by such miracles: yet from the moment the event was passed, the impression would become gradually weaker, their passions revive, and their habitual propensities regain their strength. Miracles themselves by continuance or frequent repetition would become familiar; and like the wonderful phenomena of nature, which appear daily, lose all striking power and effect upon the temper and passions of men. We may safely assert, that the narration is not less but more natural and credible, by discovering such an intermixture of human passions and frailties, and of Hebrew prejudices, along with the superior and prevailing influence of the miracles, by which they were delivered, preserved, and conducted through so various difficulties and dangers; and created or formed into a new body of people, under a new government and religion. Their discontents and murmurs began usually among the mixed multitude, who were probably Egyptians, who had the least veneration for Moses, and were the most stupid and ungovernable. Among many instances of the most entire submission to his authority, there are but two in which the general body of the people dared to dispute it. The first happened at the return of the twelve spies from the countries which they were then preparing for the first time to invade; ten of whom brought them such discouraging accounts of the barrenness of the land, the number, stature, and valour of its inhabitants, and the height of their fortifications, as threw them immediately into a fit of consternation and despair, notwithstanding the most encouraging assurances to the contrary given them by Caleb and Joshua, the other two spies. In the height of their passion they exclaimed against Moses and Aaron, for bringing them into such a dreary country and desperate condition; instead of the plentiful and delightful

land promised to them. They said Egypt was *the land flowing with milk and honey*, compared to their present situation; and that it was better to have died there, or to return thither, though into their former slavery, than to perish by famine, or die by the sword, in attacking a warlike and unconquerable people. But when Moses reproached them in *the name of the Lord*, for their servile and impious cowardice, their want of confidence in him, and of faith in their God, they fell as suddenly into the opposite extreme. They determined, with a rash and presumptuous courage to make an attack the very next day, against his advice and without his presence, and consequently were shamefully defeated. He saw clearly into their weakness of spirit and precipitance of temper, and found himself reduced to a necessity of deferring all military enterprises till the next generation should rise to the use of arms, with a superior capacity and courage for engaging in war.

In the second instance, the disaffection and sedition took rise among a considerable number of the princes or chiefs, together with a party of Levites, who were envious of Moses and his brother Aaron; and aspired to a share with them in the supreme government and direction of affairs, civil and religious. They gained the unstable multitude to their side by such popular and flattering pretences as these: That they were *all the Lord's people*, and therefore had *all* a right to be consulted in public affairs, but that Moses and his brother arrogated so much to themselves as to exclude even *them*, the chiefs and Levites, from all direction and management, and scorned to admit any of them into their councils! By such language, diffused among the people, they were seized and inflamed on a sudden with a spirit of revolt; and though they might be informed, in the close of the evening, or in the night, that the earth had opened itself and swallowed the seditious Levites, and that the fire from heaven had consumed the chiefs; rather than give any credit to such unheard of, and new-invented facts, or wait in their passion to examine the truth of them, they fell into a violent suspicion, that Moses and Aaron had caused those men to be massacred, and

had propagated such stories to disguise the bloody transaction. This seems a very probable account, from their language the next morning, when they assembled in arms, appeared before Moses and Aaron, and exclaimed to them, *Ye have killed the Lord's people*. For this expression denotes not the least awe or thought of them being destroyed by a divine judgment, but a strong resentment of a supposed act of tyranny and vengeance. They seem not conscious of any impiety in those proceedings, but to have confounded liberty with power; and enjoying the protection of government with having a share in that government. A ruinous mistake;—yet not uncommon in free nations, where a few artful and ambitious leaders know how to work upon the ignorance, and kindle the jealousies and passions of the people: this violent sedition was soon quelled by the plague breaking out, after which Moses met with no opposition though the people continued to enjoy as perfect liberty as good government can admit.

5. “That the deliverance of the Hebrews from Egypt, their tedious migration into another country, through many hardships and dangers, their final conquest of it, and settlement in it; under the conduct and command of one or two able leaders is not an enterprise wholly unparalleled in latter history: at least, migrations of people in vast numbers, from one country to another, far distant, similar in many respects to that of the Hebrews have happened, in none of which any miraculous power or assistance was ever believed or pretended, and the intervention of any superior being ought never to be allowed, as worthy of the least credit, when human skill and power may be adequate to the main design and effect. *Nec Deus intersit nisi dignus vindice nodus inciderit.*”

But what will the objector say to the many material circumstances in which the Hebrew migration totally differs from all others? Those related in profane history are all of a free, armed and warlike people, issuing from barren or uncultivated regions under the command of some experienced general, to invade a rich and cultivated country, and to attack a people weak and defenceless, or not

in a condition to repel the invaders. That of the Hebrews was in all these respects the reverse. They were a weak and timid people, held in slavery by a powerful monarch, destitute of arms and military command, inhabiting a cultivated and plentiful country; yet they all at once relinquish their habitations, transport themselves, families and effects out of the kingdom, by a most difficult and dangerous passage, and pursue their course where they must immediately be reduced to the dreadful dilemma, either of attacking warlike nations and fortified cities, or of wandering with extreme fatigue through deserts, with almost continual hazard of perishing by hunger or thirst. In their state of slavery they might indeed be disposed to catch with eagerness at any prospect or hope of a deliverance; but what hope could they conceive from the utmost efforts of a person destitute of all visible power and means to accomplish the design? How could they be persuaded to place so unbounded a confidence in Moses as to trust wholly to him both for present deliverance and for future safety and support? With what treasures could he bribe the court of Egypt to connive at their departure? or what force could he use at the head of an unarmed, dispirited multitude of slaves? or, by what power of persuasion or authority of command did he inspire the passive Hebrews with such active resolution and vigour? or, which is more and greater, held them in an almost uninterrupted submission and obedience, for such a length of time, though their sufferings extorted from them, as was natural, some exclamations and wishes that they had died in Egypt? Or, by what means could he deter them from those alluring modes and customs of superstition to which they were fondly addicted, convert them to a religion to which they were disaffected, and impose upon them a multiplicity of duties and services, many of which were both strange and burdensome? or, how could he secure or restore their veneration and deference, when he most strenuously opposed their favourite prejudices and passions; as for instance, when he seized the golden calf which they had set up in his absence and worshiped as their Egyptian idol, ground it to powder and

threw it into the water, which supplied the camp? All this seems absolutely inexplicable, if we exclude that awful authority which he derived from above; but if we admit it, all follows in a natural course. Or, how will the objector account for the solemn, pathetic, repeated appeals to the people's experience and perfect remembrance of those miraculous events, intermixed with upbraiding and *provoking* reflections on their insensibility and stubbornness of temper, expressed with a native dignity and force of language equal if not superior to the most animated strokes of Roman or Grecian eloquence? In these we find an appeal to their consciousness of a *continued miracle*, not so much as mentioned in the historical part, viz. that neither their clothing nor their shoes or sandals were gone to decay in forty years. Deut. xxix. 5. The Address of Joshua, after his recapitulating the capital facts, seems to merit a particular recital, Joshua xxiv. 14. to the end of the 24th. verse. "And now therefore fear the Lord, and serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord to serve other gods. For the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed. And the Lord drove out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God. And Joshua said unto the people, Ye cannot serve the Lord; for he is an holy God: he is a jealous God; he will not forgive your transgressions, nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume

you, after that he hath done you good. And the people said unto Joshua, Nay, but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the Lord, to serve him. And they said, We are witnesses. Now therefore put away (said he) the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey."

Will the unbeliever fly to the subterfuge of *supposing* that these addresses were the forgeries of after ages? Till some face of probability be put upon that supposition, to use it for an evasion seems not very consistent with an ingenuous mind.

It is the office of an impartial writer to give all the weight he is able to the arguments on both sides. It is the business and duty of the reader to hold the balance with a steady hand, and to decide with an impartial eye which scale preponderates. Probably the balance may seem like that in Milton, where *one side quick flew up and kicked the beam*. Or the author may be accused of partiality on both sides, which would be no weak argument, in proof of his perfect integrity, in offering this summary or abstract of all that hath been or may be written by ingenious authors on each side.

—♦—

Dr. Parr on the first Crusade against France.

THERE is some resemblance between the crusade now projected against France, and that which was attempted in vain in the year 1793; and the spirited and eloquent language of Dr. Parr against the one may perhaps be applied to the other: we therefore copy the following passage from a pamphlet, (pp. 72, 73) published in 1792, entitled, *A Sequel to the printed Paper, &c.* to the Preface of which (p. x.) the subscription is *S. Parr*.

"After all the intrigues of politics, all the devastations of war, and all the barbarous excesses of despotism which disgrace the annals of mankind, the black and lowering storm which threatens soon to overspread the face of all Europe, and to overwhelm in one common ruin every loose rem-

nant and every faint vestige of liberty, constitutes a spectacle equally new and tremendous.

"Even the tenets of Mr. Paine himself are yet less novel in theory, and yet less pernicious in practice, than the counsels of those sanguinary fanatics, who would unblushingly and unfeelingly rouse the unsparing sword of foreign potentates, and point it without provocation, without precedent, without any other plea than will, without any other end than tyranny, against the bosoms of Frenchmen contending with Frenchmen alone, upon French ground alone, about French rights, French laws, and French government alone.

"When it is urged, that princes from their relation to princes have a common cause, and a cause, too, it is *meant*, virtually paramount to the rights of subjects and of men, the obvious answer is, that they who are *not* princes have also a common cause, and the obvious consequence of that answer is, that if they are true to themselves, to their neighbours, and to their posterity, confederacy is to rise up against confederacy, and deluge the world with blood.

"If indeed the threatened crusade of ruffian despots should be attempted, it will, in my opinion, be an outrageous infringement upon the laws of nations; it will be a savage conspiracy against the written and the unwritten rights of mankind; and, therefore, in the sincerity of my soul, I pray the righteous Governor of the Universe, the Creator of men and the King of kings, I pray HIM to abate the pride, to assuage the malice, and to confound all the devices of ALL the parties, directly or indirectly leagued in this complicated scene of guilt and horror! This insult upon the dignity of human nature itself! This treason against the majesty of God's own image, rational and immortal man."

Essex Street, May 1, 1815.

SIR,

I DO not very well know what reply to make to Mr. Frend's remarks upon the restricted sense in which the word *Unitarian* is used by me in a late publication. This word, which in modern practice is vaguely used to express every class of religionists, from the Athanasian who declares, "there are not three Gods

but one God," to the Mahometan, who professes that "there is no God but God," I have distinctly stated that I use in the sense in which it was used by Dr. Lardner, Dr. Priestley, Mr. Lindsey, and other eminent Unitarians of the last century. To this signification of the word I have adhered throughout. And till your learned correspondent has obtained an act of parliament to compel all persons to employ the term Unitarian according to his definition of it and no other, I mean to continue to use the term in the same definite and restricted sense; and am contented to share with those great and venerable men all the obloquy which attaches to this practice. I am indeed threatened that I shall be left in an "inconsiderable minority." It may be so: but I am not alarmed at the predicted effect. I have never courted the multitude. And ever since I began to think for myself it has always been my lot, like that of many wiser and better men, to be found in what has been generally esteemed, an "inconsiderable minority."

I am, Sir,

Your obedient servant,
T. BELSHAM.

An Exposition of the Sixth and of the Twentieth Article of the Church of England.

May 1, 1815.

— every system of latitude is, in some particular or other, exceptionable to every one, but the particular person who invents it for his own use. It is not possible this should be the case, if the compilers of the articles had really intended any latitude, or the laws concerning subscription had left room for it.—BLACKBURNE.

THE sixth article of the Church of England is entitled, *Of the Sufficiency of the Holy Scriptures for Salvation*: and the former part of it is as follows:—

"Holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books* of the Old and New

* These books, &c. are enumerated in the remainder of the sixth article.

Testament, of whose authority was never any doubt in the church."

With this article let us compare the twentieth, which has for its title, *Of the Authority of the Church*.

"The church hath power to decree rites or ceremonies, and authority in controversies of faith: and yet it is not lawful for the church to ordain any thing that is contrary to God's word written, neither may it so expound one place of scripture that it be repugnant to another. Wherefore, although the church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation."

Under the imagined shelter of these two articles, but especially of the latter, many persons have subscribed the whole thirty-nine; though, at the same time, they have rejected the literal, grammatical sense of all which are most disputable in the number, and though their private sentiments are notoriously in opposition to this formulary of the church's faith. Such a plea for ministerial conformity is utterly invalid: it may be respectable for its sincerity, but for nothing more.

The framers of the articles firmly believed that they were, without exception, agreeable to the word of God. Therefore these persons intended to say, and have in effect said, that they deduced their faith from the scriptures, instead of taking it, like the Romish church, from tradition, bulls and councils. They claim to be *authorized* interpreters of the Bible: and, what is more, they enforce their interpretations upon at least every minister in their communion. Every such minister also, before he can hold a benefice, and *after* his subscription to the sixth and to the twentieth article, solemnly promises an implicit ecclesiastical obedience, and signifies his unfeigned assent and consent to the whole of the Book of Common Prayer.

These remarks will prove that the articles which I have quoted contain no *saving* clauses; that they are but apparently and not really Protestant; that *general* expressions do not countervail *specific* prohibitions and statements; and, consequently, that no legal security whatever is here afford-

ed to the subscriber who conceives that he may retain his station and his benefice, notwithstanding the contradiction of his individual sentiments, respecting the object of worship and other points of faith and practice, to the declared opinion of his church.

The case is analogous to the situation and duties of the fellows of Trinity College, Cambridge: in the oath which they take upon their admission, they swear that they "will prefer the authority of the scripture to the determinations of men;" yet did they offend against the University statute, *de concionibus*, did they "teach, treat of or defend any point contrary to the religion, or any part of it, which hath been received and established by public authority in this realm," they would, in the event of their not retracting and publicly confessing "their error and temerity," be *for ever excluded their college and banished from the university*. Nor are these words a *brutum fulmen*; as is plain from the issue of the trial of Mr. Frend. Several other facts will shew that our first reformers, while they professed the utmost reverence for the scriptures, believed that the doctrines set forth by the articles are strictly agreeable to the word of God, and would not suffer the truth of any of them to be called in question.

In the reign of Edward the Sixth the articles had been forty-two: in that of Queen Elizabeth, the Convocation reduced the number to thirty-nine. The sixth is pointed directly and forcibly against the Romanists, and is indeed not so much the declaration of a religious doctrine as a representation of the standard by which all such doctrines should be tried. Both verbally and substantially, therefore, it might be subscribed by every Protestant; if, unfortunately, it did not stand amidst articles which render it a dead letter. The twentieth is more memorable in regard to its history as well as its construction.

It has been denied that the clause, "The Church has power to decree rites or ceremonies and authority in controversies of faith," was a part of the original instrument, or that it existed in 1562, or even in 1571. The genuineness of these words, is at least doubtful. It is not without reason that they are suspected of having been fabricated at a more recent

period, at a season when the dread of being thought to advance claims resembling those of the Church of Rome was much diminished.* Taking the article, however, as we find it, I proceed to a concise examination of its clauses.

The Church has power to decree rites or ceremonies. Whence has it this power? Is the prerogative derived from Christ or from the civil magistrate? If from Christ, let the grant, let the commission, be produced: if from the civil magistrate, let us learn in what passage of the New Testament a record may be seen of the delegation of this authority to the State.

Further, It is assumed that the Church has *authority in controversies of faith*, that she is *a witness and a keeper of holy writ*. Now, receiving this statement in the most favourable sense, we have here a pretension on the part of the Church to be an interpreter of scripture; and not only so but to enforce its interpretations upon its ministers and members. In the language then of the venerable Lardner,† *Can this be justified?* Is the claim vindicated by any thing which fell from our Saviour and his apostles? Assuredly not.

But the article goes on—"and yet it is not lawful for the church to ordain any thing contrary to God's word written: neither may it so expound one place of scripture that it be repugnant to another." Who, however, can secure bodies of men more than individuals from fallibility? And who is to be the judge of the Church's ordinances and expositions? In her own opinion, they are scriptural and sound: and she punishes those of her officiating members who say that they are otherwise.

We read, moreover, that "*as the Church ought not to decree any thing against holy writ, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.*" Now this extract admits of the same questions which were occasioned by the foregoing. But, without repeating them, how, let us inquire, stands the fact? Is the practice of the Church in this instance consonant with her profession? Would God it were!

* Blackburne's Works, Vol. v. 460.

Note.

† Works, Vol. xi. 177.

At least, the creed purporting to be that of Athanasius would not then find a place in her service-book.

That neither the sixth nor the twentieth article of the Church of England can furnish a salvo for latitude of subscription, appears from a judgment at common law, reported by Lord Chief Justice Coke. "One *Smith* subscribed to the thirty-nine articles, with this addition, *so far forth as the same were agreeable to the word of God*. Whereupon, it was resolved by Wray, Chief Justice of the King's Bench, and all the judges of England, that this subscription was not according to the statute of 13 Eliz., because the statute required an *absolute* subscription, and this subscription made it *conditional*; and that this act was made for avoiding diversity of opinions, &c., and by this addition, the party might, *by his own private opinion*, take some of them to be against the word of God, and by this means diversity of opinions should not be avoided, *which was the scope of the statute*, and the very act itself made, touching subscription, of none effect."‡

Such was the decision of "all the judges of England," at a period not exceedingly remote from the date of the statute of 13 Eliz.:—such is the law of the land at the present day! In strict conformity with it, I presume, is the above exposition of two of the thirty-nine articles.

N.

SIR, Bristol, April, 1815.

MR. FLOWER says that Chiron and Thomas are the true cowards; it may be so; I say still, however, that to write books in support of Christianity, when the law of the land prohibits any rejoinder, is to play the part of a braggadocio and coward.

Mr. Flower says that misrepresentation is misrepresentation, to which I agree. Mr. Flower says he has now heard for the first time, that "modern Infidels had their hands tied behind their backs," &c. I admit this, the gag, and so forth, to be mere amplification, but Mr. Flower should know, that death is a very probable consequence of long imprisonment,

‡ Blackburne's Works, Vol. v. 301.

Note.

and if the pillory be no torture, it is so intended; and only fails to be so, because the people are more humane than their governors.

Mr. Flower, however, seems to make light of this; will he, then, take the risk of such a publication? I suppose not; and yet methinks he should, since it is the opinion of the best informed Christians, that attacks upon Christianity have been great means of supporting it.

I did not say that all Infidels were so bound, &c. I said they were so threatened. I shall not give my "frank opinion" about the statesmen, because I don't wish to be prosecuted for a libel. I shall tell Mr. Flower, however, that I make no doubt either of them does very well reconcile his conduct with the text quoted; and further, that I am persuaded that, upon any scheme of a revelation, a toleration is an absurdity;* and this from a consideration of the nature of society and its government, which is every where, ultimately, that of opinion.

Mr. Flower's second note is not a little curious; I said nothing that can at all come up to it: observations on it seem superfluous, yet I may remark that the "not interfere," and "the end of preventing circulation being answered, Mr. Erskine withdrew," may let us a little into the secret of what is called *esprit de corps*.

I am not to defend what Thomas says about "more strong and unanswerable." This I do not think the fact. Had he said, however, (I speak of it chiefly because of its relation to Mr. Flower's second paragraph) that these publications were dangerous to their authors in proportion to the probability of their direct influence, he had said the truth; our best authors, I believe, do not call the writings of Paine "trash."

Mr. Flower demands "what exertions could have been made?"—I did believe in, but did not expect to find confessed, the extreme indifference of Christians to these matters. Subscription! Petition to the Regent! I see the smile upon every Christian

countenance, and take it for complete conviction. Mr. Flower speaks of the "scoffing age," and seems to claim something like the merit of a confessor. This is too much; or else he does not know that nothing is more likely to injure a man's character than a profession of infidelity, and what is, perhaps, more considered, it is fashionable to refer the rejection of Christianity to the badness of the understanding.

I have endeavoured, Mr. Editor, to be as brief as possible; indeed I do not know that I should have troubled you at all, had any one else taken up the subject in your last number. Now, however, I have done. I add to you, Sir, the sincere expression of my thanks, for the admission of my former letter, and the hope that my continuing my former signature (since there may be many reasons for it, and since, I trust, I have not said any thing disrespectful to Mr. Flower) will not operate to the exclusion of this.

CHIRON.

SIR.

April 12, 1815.

THERE is a Latin adage to this effect, that "There is nothing now said, which hath not been said before;" similar to the remark of the wise man, that "There is nothing new under the sun." Though these sayings, like most other general rules, are not to be taken absolutely, they nevertheless appear to extend much farther than modern sciologists are apt to imagine. These are ever crying out, "See, this is new!" whereas, in substance at least, "It hath been already of old time, which was before us." The sentiment is applicable rather to religion than to politics, to moral, rather than to natural philosophy. We may illustrate or paraphrase it thus:—Wise men in all ages, *ceteris paribus*, or, under their own *particular economy*, have generally thought nearly alike upon all great and important subjects. Thus, under the light of nature, the writings of the wiser Heathens testify that, although they gave way to the popular superstitions in public, they ridiculed them in private,* and held the doctrine of one supreme, perfect

* See the Theological Repository, second edition, vol. iii. p. 365. Why is this excellent work so little read? It might, indeed, be dangerous to read Eubulus.

* Seneca calls the inferior gods, "a rabble of deities."

and universal Intelligence, whom they termed "the best and the greatest, the Father of gods and men;" and to whom they ascribed the possession of endless life, and of an ineffable felicity. This St. Paul, Rom. i. 20, asserts all the Heathen *should* have done; and, by analogy, we may conclude that all wise and good men among them, though neither writers nor disputers, actually embraced these doctrines, together with a belief in the moral certainty of a future state of rewards and punishments; of which Virgil hath given us a far more rational illustration, though mingled with absurdities and poetical embellishments, than is to be found in many modern expositors. Under the patriarchal and Jewish dispensations, the Deity was revealed as the Father of all the families of the earth; and though punishing the impenitent, as "forgiving iniquity, transgression and sin," this was to be "His name for ever, and his memorial unto all generations:" and, that they had, or might have had, the knowledge of a future state, our Lord tells us, "Even Moses shewed at the bush." If then, indolent and ignorant Jews, as indolent and ignorant Romanists do now, regarded the Almighty only as a local Deity, confining his favours within the pale of their own church, and consigning the rest of mankind to destruction—this was not the fault of their religion, but of their own stupidity and blindness; an honest attention "to the law and to the testimony," to the history of their nation, and to the instructions of their prophets, would have delivered them from these mischievous errors: and, no doubt, many were so delivered: we read but of one sect among them, who "said there was no resurrection, neither angel nor spirit:" these, were *sceptics* of their times, whose doctrines were contested by the wise, and their society avoided: and, under the superior light of the gospel, though error, prejudice, superstition and bigotry, were early displayed, and are still too prevalent; yet, in all ages, great numbers have received it in its genuine simplicity and beauty, unadulterated with the dross and dregs of human mixtures. May we not suppose that, in the present day, a vast majority of sensible, pious and inquiring persons, both in the Romish and Protestant

Churches, (I do not mean to compare them) see many things *imperfect* at least, in their respective establishments, and earnestly long for the times of reformation; when, by the co-operation of wise and good men of all denominations, under the blessing of Providence, the gates of the Christian Church shall be opened wide to every sincere believer, and "every plant" in his spiritual vineyard, "which he hath not planted, shall be rooted up." There is a wide distinction to be made between doctrines and opinions as laid down in creeds and articles, and as they exist in the human intellect, or are impressed "upon the table of the heart;" and we should certainly learn men's religious sentiments from themselves, and not from their opponents. Ask a candid Romanist what he thinks of the doctrine of *exclusive salvation*, and he will say that it is an obsolete dogma of his church, and that he does not believe it. Ask a low churchman what he thinks of the *Athanasian Creed*: he will tell you, that though he may consider the creed itself as intended to explain the doctrine of a complex unity in the Godhead, he is not himself bound by it; and that he abhors the damnatory clauses, as horribly papistical. Ask a pious Arminian what are his notions of *perfection*: he will reply, the perfection of a human being, the perfection of *sincerity*, not "idle," but active honesty. Ask a zealous Calvinist, who is not alarmed at the names of reason or charity, or free inquiry, respecting some of his peculiar tenets, and he will waver on the doctrine of *absolute predestination*, and perhaps renounce *unconditional reprobation* altogether: he will allow the necessity of a *distinction in the measure* of future punishment, and leave the *duration* to the wisdom of the Deity. Even Calvin himself guards us against setting the atonement of Christ in opposition to the mercies of God, which he acknowledges to be the original cause of human redemption.

But notwithstanding these remarks, we must allow that ancient truths may be proposed in new lights, and the steward of divine mysteries, "the scribe instructed in the kingdom of God, may bring forth occasionally out of his treasures, things new and old;" a passage which an overween-

ing zealot for the *literal* sense of scripture in all cases, may consider as in direct opposition to the sentiment of the wise man before quoted, and thus, unawares, set the law against the gospel, Christ against Solomon, and represent the sacred scriptures as inconsistent with themselves.

I have been led into these reflections, upon perusing lately an old book found in the library of the late excellent Dr. Fleming, which from its external appearance might probably have cost him at a stall, "some three-pence or four-pence." It is entitled "The Torments of hell, the Foundation and Pillars thereof discovered, searched, shaken and removed; with many infallible Proofs, that there is not to be a Punishment after this life that shall never end, &c. 1658." No printer or author's name. Though a desultory work, it contains many acute remarks and solid arguments, founded on reason and scripture, against the doctrine of eternal punishments, expressed, after the manner of the time, in very shrewd and homely language. It is the more curious, as the writer is both a Trinitarian and, apparently, in favour of predestination. The following note is within the cover, in the doctor's hand-writing. "A book written by a Predestinarian, which may be allowed to have some arguments in it against the *eternity* of future punishment, but who has cancelled the very idea of sin, and supposed the universal happiness of all mankind." This does not appear to me to be a fair statement of the merits of the book; but as the subject of future punishment is dismissed by you for the present, I shall only trouble you, if you think them worth insertion, with the author's sentiments respecting the doctrine of atonement; a subject which should certainly be treated cautiously and temperately. We must be careful on the one hand, not to detract from the character and essential perfections of the adorable Jehovah, or encourage a vain confidence in the merits and undertaking of our Lord; and on the other hand, not to lessen the character of the Saviour, or to diminish his glory in the great work of redemption, as the ambassador of the Most High, the grand organ and dispenser of his grace to the

children of Adam: for all men to whom he is preached, must "honour the Son even as" (*καθως*) that is, as truly, "as they honour the Father." "He that honoureth not the Son," (with that appropriate honour which is his due) "honoureth not the Father, who hath sent him." But I am unawares entering into a disquisition, where I only meant to give you a quotation, which now follows, *verbatim*.

— "I believe that Christ hath borne the whole punishment of sin; in that I am satisfied, and desire no more; but how Christ suffered the torments of hell, I nor themselves see not: they say, Christ being God, made an infinite satisfaction, paying at once upon the cross, that which we should have been ever a paying: I grant, Christ is God; but the Godhead did not, nor could not suffer; if the Godhead of Christ was to make satisfaction to God, that is to say, *God satisfieth God*; and, if Christ as God was to make satisfaction, to what purpose was Christ to be made man and die? If ye say, Christ was to make satisfaction in *both* his Godhead and manhood; doth the Godhead need the help of the manhood to make satisfaction? It is not proper to say, God was to be *satisfied*; for *he was never unsatisfied*. God is perfect, infinite, happy, unchangeable; how is he so, if he were ever unsatisfied? To say, God is, or ever was unsatisfied, is, in effect, to deny the being of God; to say he is not *happy*; for satisfaction and content belong to happiness; where there is no satisfaction, there is no content, because no perfection: *God is one to us*, there is but one God, who 'in Christ, reconciled the world unto himself;' that is, Father, Word and Spirit, *God is one*, not one divine nature in Christ satisfying, and another in the Father, satisfied, but the Father in the Son, *God in Christ*: the essence of God, one and the same, 'reconciling the world to himself.' God was never unreconciled to the world; it is only man that is at enmity and unreconciled: therefore, it is said, 'he reconciled them unto him.' 'The change is in the creature, not in God.' Mal. iii. 6. If the *manhood* of Christ was to make satisfaction to God, how can man that is finite, satisfy that which is infinite,

unless you affirm that the Godhead of Christ did suffer? There was not then any thing to suffer but the manhood of Christ—Can the suffering of man satisfy God? Man is *finite*, so is all he doth—*sin is a transgression of the law*, sin is a disorder of the creature's first and chief being, which stands in righteousness, and is an eclipse of the glory of man. Sin is a defect and discovery of the weakness and mutability of the reasonable creature; sin cannot impeach God. Job, xxxiv. 6, 7, 8. *God hath all satisfaction in and from himself, not from any thing without or besides himself.* God gave not a law to himself to satisfy, but to man: the law belongs only to the human nature, therefore Christ was a man: 'He took on him the form of a servant, and became obedient to death, the death of the cross—a body.' Obedience belongs to the human will. The man Christ 'made a curse for us. He was bruised for our iniquities, and by his stripes we are healed.' It was blood that washed away our sins; therefore it is said, 'By the obedience of one [man] we are made righteous.' The word saith, not by the obedience of God, nor of God-man, is God satisfied; but by the obedience of one man, the man Christ Jesus. The worthiness of Christ's person did not abolish the equity of the law of God and exempt him from suffering, that he ought to suffer, Luke xxiv. 25. Some say, the suffering of Christ was *infinite*, but the word saith not so: the punishment of sin is death, he *tasted death*, he died for us; it is no infinite thing to die: they reply, the sin of man is infinite, because committed against an infinite God. To say sin is infinite in a strict sense, is to attribute too much to sin and too little to God—to give that to sin which is proper to God: to equal sin with God, is, in effect, to deny the being of God; because, *There can be but one infinite*: also, to say sin is infinite, is to make all sin *alike equal*; for there is [are] no degrees in that which is infinite: sin, not being infinite, needs not an infinite satisfaction: they say, Infinite Majesty offended, infinite punishment imposed; but it is but their say so, because it is without and besides the word of God. 'The punishment of sin is not to be taken from the infi-

niteness of God, but from the penalty expressed in his law for the breach of it, which is death.' Gen. iii. 8."

AN OCCASIONAL READER.

SIR.

April 23, 1815.

Give me leave to confirm the description of the poet whom I quoted (p. 219), by a very respectable prose authority, for the degraded condition of the French peasantry under the reign of Louis XV. I refer to the Earl of Cork and Orrery, who, from Lyons, October 2, 1754, thus writes to his friend, Mr. Duncombe.

"In France the poverty of the people and the fruitfulness of the soil, are circumstances that excite wonder and compassion. All the great cities, and the districts belonging to them, at once proclaim the power and the shame of this arbitrary government. The French nobles are clad in purple; the French peasants have scarcely sackcloth to cover them. There is no medium between laced clothes and rags. The equipages and number of horses seem to answer the wealth of the Indies. The persons who make those equipages, and who provide food for those horses, have not bread to eat. The people in the provinces through which we have passed, complain extremely of the rapine of the farmers-general." Corke's Letters, 2nd edit. 1774. Pp. 9, 10.

More than twenty years after the date of this nobleman's observations, the same remarks were made by Sir Neale Wrexall in his "Tour through the Western, Southern, and Interior Provinces of France," first annexed to his "Memoirs of the Kings of France of the House of Valois." He thus writes from Blois, 13th of May, 1776.

"No language can describe the beauty of the Loire, or the fertility of the country through which it flows. The extreme poverty and misery of the peasants, in the midst of a delicious paradise, producing in the greatest abundance all the necessities and elegancies of life, impresses me with pity, wonder and indignation. I see much magnificence, but still more distress; one princely chateau surrounded with a thousand wretched hamlets; the most studied and enervate luxury among the higher orders of society, contrasted with beggary

and nakedness among the people." Wraxall's Tour, 1784. Pp. 176, 7. Yet Mr. Burke, I recollect, in his *Reflections*, represents the government of Louis XVIth, who had now reigned more than ten years, as constantly tending to *reform*. What then must have been the *unreformed* government of the Bourbons!

I am here reminded of a very modern authority which may be considered as opposing the testimony of the eye-witnesses I have mentioned. That justly-esteemed classical tourist, Mr. Eustace, in his "Letter from Paris," written in July last, appears never to have suspected that the French peasant, under the feudal domination of the *noblesse*, might see with dissatisfaction

—"The contiguous mansion rear its head,
To scorn the meanness of his humble shed."

On the contrary, he thus complains (p. 7.) "The chateaus have, in many places, shared the fate of their contemporary abbeys, and like them, have been destroyed, or left to moulder in gradual decay. The villages, formerly enlivened by the presence of their Lords, whether laymen or monks, and enriched by their expenditure, now pine in want and silence."

But it appears, from several passages in this Letter, that the accomplished writer occasionally *wandered in fancy's maze*. Thus, like a zealous son of the Roman Church, he persuades himself (p. 76) that, "if a Frenchman be a Christian he must naturally be a Catholic;" among other reasons, because the "Catholic Religion combines its influence with the glory of the French arms—the fame of French heroes." Had Mr. Eustace forgotten the first Conde and Marshal Saxe, or that Henry the Great and Turenne, though they were at length reconciled to the Catholic Church, had acquired all their military renown as Protestants?

I cannot guess to what historical data this writer would refer for the *hereditary benevolence of the Bourbons*, which he describes (p. 91) as having descended to Louis XVIIIth. Nor can I discover the discrimination with which Mr. Eustace, a scholar and an enlightened student of history, contemplated the scenes passing before him at Paris last summer. His observations appear indeed to have been quite *superficial*. He says (p. 94) "The army,

though discontented and ferocious are commanded by officers who are loyal—the people are decidedly for the Bourbons and manifest their attachment unequivocally and unanimously."

The head of that unfortunate family, after a long exile from his country, had a most unexpected offer of a crown, with at least the semblance of a popular choice. This he rejected upon such terms, and claimed to have been a king for nineteen years by the divine right of descent, thus reminding the people of his royal ancestors, the *grands monarques*, who appeared to have *dreamed* as our Thomson sang,—

That toiling millions must resign their weal,
And all the honey of their search, to such
As for themselves alone themselves had rais'd.

And could that people forbear to apprehend the possible return of such scenes as Lord Corke and Sir N. W. Wraxall have described? Yet, I perceive that the wise men and scribes at Vienna, are still determined, according to their Second Declaration, to restore Louis XVIIIth, if not to *punish* those who have declined his government. *O calumniated crusaders!* might Mr. Fox again exclaim, could he arise from the tomb. I question indeed, if even the rival of his political life and his near neighbour in the grave, Mr. Pitt, could have profited so little by experience, as now to sanction the projects which are advocated by the puny disciples of his school.

The muse of Young was generally courtly, yet the poet has sometimes forgotten himself. Thus, in the ninth of his Night Thoughts, apostrophizing the inhabitants of other worlds, he inquires—

Know you disease?
Or horrid war? with war, this fatal hour,
Europe groans, so call we a small field,
Where *kings run mad*.

I presume not to conjecture how contemporary or future poets will describe the modern potentates at whose sovereign pleasure (a prerogative of dreadful responsibility) the *confused noise of the battle of the warrior* may again be heard throughout Europe, and the scenery be displayed of *garments rolled in blood*. I would rather adopt the benevolent supplication,

"Give peace in our time, O Lord,
and scatter thou the people that de-
light in war."

IGNOTUS.

Manchester, March 31, 1815.

SIR,

IN common with many of your readers, I have derived great pleasure from the accounts with which your correspondent V. F. has favoured us, of the students who were educated at the Warrington Academy. And I am sure that if any one equally qualified would undertake a similar account of the members of those other academical institutions, from which our churches have been supplied during the last fifty years, he would perform not only a very interesting but a very edifying work.

The list of the students at Warrington has particularly drawn my attention, because, beyond any other of our Academical Institutions, it was instrumental in the education of Laymen. When I look over its lists, and see how many of those educated there, have since distinguished themselves as respectable and enlightened members of society, and as steady friends of those principles of civil and religious liberty, which it was the object of their education to instil, I feel that a spirit of prophecy as well as of poetry dictated those beautiful lines, in which Mrs. Barbauld anticipates the future usefulness and eminence of its *alumni*.

"How bright the scene to fancy's eye ap-
pears,
Thro' the long perspective of distant years,
When they this little group their country
calls,
From Academic shades and learned halls,
To fix her laws, her spirit to sustain,
And light up glory, thro' her wide do-
main!
Their various tastes in different arts dis-
played
Like temper'd harmony of light and shade,
With friendly union in one mass shall
blend,
And this adorn the state, and that de-
fend."

The proportion indeed of those on whom these advantages were thrown away is too large; but the injudicious laxity of admission which ruined the discipline of the institution, is a fault too palpable not to be guarded against by those concerned in the manage-

ment of similar establishments. Making every deduction, I am persuaded that Warrington Academy was not only the means of supplying the Dissenting churches with many valuable ministers, but also of fixing an attachment to the dissenting cause in many young men who would otherwise have been lost to us from the indifference or dislike to that cause, which they would have acquired at other places of education. It is this reflection arising out of the history of the Warrington Academy, which induces me to request a little space in your Repository, for some remarks on a subject to which I think the public mind amongst us is not sufficiently alive—I mean *the necessity of a Dissenting education for Lay Dissenters*.

I shall not enter into any arguments to prove, that it is of vital importance to the permanence of the Dissenting cause, that the higher classes of our laymen should be retained amongst us by every honourable method. The thing is too obvious for argument, and my wish is rather to shew, how essential it is to the attainment of this, that the education of youth should be carried on and completed as much as possible within our own bosom. Nor shall I think it necessary to prove, that a parent infringes no right of conscience in his child when he endeavours to subject his mind to those impressions which will naturally dispose him to continue a dissenter. These chimerical rights of conscience have been pushed so far, that it has been held unfair to teach a child even the being of a God, until he was of an age to judge of the argument; and certainly if the principle were good for any thing, it must be good even to this monstrous extreme. But every judicious parent acts on the belief that it is his duty as early as possible to impress on his child's mind those principles by which he wishes his future conduct to be regulated, and to subject him to those influences which shall most effectually conspire with his direct instructions. The only question then can be, "Are my own principles, as a Dissenter and a Unitarian, of sufficient importance, to make me wish that my son should continue in the profession of them?" If there be any one amongst us who hesitates to answer this question in the affirmative—if there be any one calling him-

self a dissenter who does not think, that in doing what he can to perpetuate the number and respectability of the dissenting body, he is discharging a duty to the civil liberties of his country, and the true interests of religion—if there be any one calling himself a Unitarian, who cares not whether his children will bear their testimony to this fundamental doctrine of reason and scripture, or relapse into conformity with a Trinitarian church, I cannot expect that any appeal of mine will rouse him to a proper feeling on the subject. If, however, there should be any, who do value their own religious principles and wish their children to adhere to them, and yet think they may safely leave them to associate almost exclusively with members of the establishment, or join habitually in its worship, during the period of their education, they must be very little aware of the effect which habit, combined with the other motives which draw back dissenters to the bosom of the church, is likely to have upon them in future life.

It is not in the earlier part of education that dissenters are chargeable with this carelessness or inconsistency. Their children, if sent from home, usually receive initiatory learning at Dissenting Schools; and certainly whatever may have been the case, no one now can plead that he is under the necessity of sending his son to a school kept by a member of the Establishment, because he could not be made a good scholar any where else. Formerly, a school terminated the education of all, but those intended for professions, or of young men of great expectations; it still does of a large number amongst ourselves, and still more generally among the orthodox Dissenters. For many years past, however, the increased desire of knowledge, which has arisen, among other causes, from the improving condition of the community at large, has created a necessity for extending the limits of a course of education. Parents naturally wish their children to possess something beyond the mere elementary knowledge which can only save them from the imputation of ignorance—to know something of the wonders of natural and mental philosophy—of those principles of political science which are deduced from the History

of Man, and the investigation of his moral nature; of the literature of their own and foreign nations, which forms so large a topic of discussion in every refined society. To meet this increased desire of knowledge, the plan of education amongst us has been enlarged. At Daventry, at Hackney, at Warrington, at the Academical Institution formerly in this place, and now removed to York, it has been made an object to prevent the necessity of our youth being sent to English or Scotch Universities for the completion of their studies, by offering them an opportunity of pursuing a similar, in some points even a more extensive, course. The Trustees of the last mentioned institution have very recently laid the particulars of the plan of study pursued there before the public, who can thus judge how far it is calculated to attain the end which it proposes. I believe few will deny, that a young man who has been led through such a course, with proper attention on his own part, will have acquired an extent and variety of knowledge, and a general enlargement of mind, of which he will continue to reap the fruits as long as he lives.

The number of Lay-students at York has varied, but I think it never has been such as might have been expected from the numbers, opulence, and love of knowledge which are to be found in that class of Dissenters with which it is virtually connected, though it disclaims all party objects, and opens its doors, without regard to religious denomination. This has been owing in a slight degree perhaps to young men having been sent to an English University, more, I am inclined to think, to their increased resort to the Scotch.

I believe that very inaccurate ideas prevail respecting the discipline and course of education at the Scottish Universities; for I can hardly suppose that if they were accurately known, parents would not be deterred from exposing their children to the hazard of wasting at least, if not misemploying, so precious a portion of their lives. In none of them is there any kind of discipline or controul over the students, beyond fines for non-attendance, or non-performances of exercises; in the University of Edinburgh not even this degree of super-

intendence is exercised, except in the lowest classes, those of the languages, which very few Englishmen think of entering; such is the miserable state of classical learning there. The Professor receives his fees at the commencement of the session, *authorizes* the student to attend his lectures, but never considers it as his duty to observe whether he really does attend, or call him to account if he plays truant.

Now there may be something very attractive to a juvenile fancy, in the prospect of this emancipation from constraint; but should it not be exactly in the same degree alarming to a prudent parent? To what hazard does he put both the morals and intellectual improvement of his child, by sending him at the age perhaps of sixteen, just emerging from the watchful discipline of a school, to a land of strangers, to associate with the promiscuous crowd, which such a place of education collects, far from the sight of all whose authority might have influence over him! What will it avail that different branches of science are taught by men of the first eminence, if it is left to the option of a youth, in whom the habit of application cannot be very strong, supposing it to exist at all, to determine how often he will attend their lectures? I impute no blame to the eminent men who teach in that University; for I am not sure that upon the whole things are not best as they are: but I am sure that any parent who sends a son thither, unless his habits of application and self-government are most decidedly fixed, exposes him to a very awful risk.

At the University of Glasgow, more care is taken to secure the regular attendance of the students at the hours of lecture, though they are equally masters of the rest of their time. The system of examinations, though much less efficacious than it might be made, awakens diligence and emulation. But the excessive numbers which crowd the class-rooms of that University, make it almost impossible that the proficiency of a student should be such as it might be, where more attention can be paid to each individual. The classes of Greek and Latin shew the evil of excessive numbers most strikingly, both because the overflowing is the greatest in them, (a

Scotch College being not only a College, but a grammar school) and because it is far more difficult to teach a language accurately to such a multitude, than to lecture with effect on chemistry or moral philosophy. The defect is not in the teachers but in the system. The professor of Greek stands deservedly high in reputation, not only as a scholar, but as a disciplinarian and a lecturer—but he cannot, any more than the French Marshal who was sent to defend Lyons, *achieve impossibilities*. I leave it to any of your readers to calculate, how often each individual *can* be examined in a class of 150, meeting for examination once a day; and to all who have attempted to teach a language to say, what effect they could expect to produce under such a system. Some may be disposed to argue with Dr. Paley in a similar case, “that we must sow many seeds, to raise one flower;” that we must take the chance of instruction being improved by those to whom it is addressed; and that more than this is impossible, where many are to be taught at once. This may be satisfactory to one who reasons on the matter, without any personal interest; but I should think no parent would very calmly contemplate the probability that his *own son* might be represented by one of the seeds, which, by this broadcast sowing, are lost, or choaked, or at best get *no depth of earth*, when a little care in the placing and the covering would have secured its vigorous growth and abundant productiveness.

Is it presuming then too much to hope that those parents among us, who are tempted by the name of a University to send their children to finish their education at either of the places to which I have alluded, will consider with themselves, whether they have that decided turn for study, which can dispense with all superintendence of the employment of their time, and such a strength of good principle as will be in no danger from the removal of old restraints, and the occurrence of untried temptations. If not, perhaps they may think that they shall consult their intellectual and moral improvement better by placing them in a situation, such as the institution at York presents, where under the immediate observation of their teachers, their se-

veral peculiarities of intellect or temper can be perceived and remedied; and, collected in one domestic establishment, they are removed from the risk of promiscuous society, and incited to correct deportment by a knowledge of the notice that is taken of their conduct.

The expences attending the two modes of education are not so easily compared, since a session at a Scotch University lasts barely six months, and at York rather more than nine. I believe few will think that the terms at the latter place could be lower than they are stated* in the paper circulated by the Trustees, without injury to those concerned. As to the incidental expences of books and clothes, &c. it rests with every parent to fix them as he pleases. They may be moderate or extravagant as he is profuse, or economical in his allowance to his son. Something must be left to a young man's own discretion: it is one great object of an academical education to teach this discretion, by leaving him more to himself than he has hitherto been left; and thus preparing him to become entirely his own master. I would only ask, where are those habits most likely to be acquired which lead to profuse expenditure? Where young men are subject to no controul as to the choice of their society, and the place and manner of spending their time, or where they are under the salutary restraints of academical discipline?

I may seem to your readers, Sir, to have wandered a good deal from the subject which I professed to discuss; but if they will consider that the Institution to which I have referred is the only one in which a *Lay Dissenter* can receive a *Dissenting education*, after leaving school, they will see that the deviation is not so wide as it might appear. Hoping that by calling their attention to an important subject, your Repository may render another service to the cause of religious truth and liberty, I subscribe myself

A Friend to the Permanence of Unitarian Dissent.

* One Hundred Guineas for the expences of boarding, lodging and tuition.

SIR,

THE subscribers to the Unitarian Fund must have been highly gratified with the list of pulpit-subjects, and the plan of sermons, furnished by their intelligent and laborious Missionary, Mr. Wright, in your last Number (pp. 259, 260); but some serious doubts have arisen in my mind, with regard to the propriety of "No. 32, The Existence and Influence of the Devil," as a topic for popular preaching. Is the doctrine of the New Testament sufficiently clear upon this point to warrant a Missionary in deciding upon it? Is it not, upon the whole, probable, that our Lord and the apostles believed, in some degree, in some sort of evil spirit? Does not the statement of such a subject shock and terrify serious Christians, holding the vulgar faith, and close their ears against a missionary? And does it not furnish low-minded, irreligious men, who will not examine the scriptures, and who care nothing about missionary preaching, with an authority for scoffing, and introduce the maxim of "no devil" into ale-houses and other places of like character, where it will be esteemed a licence to vice! Above all, is it not generally dangerous to pull down, rather than to build up the faith of the common people, and would it not answer every purpose of the worthy missionary, to assert the sole, all-perfect, and infinitely just and merciful government of Almighty God?

Submitting these questions to your readers generally, and to Mr. Wright particularly, I am, Sir,

A Subscriber to the Fund.

SIR,

LET your readers look into the Evangelical and Methodist Magazines, and they will be astonished at the vast sums of money raised amongst the denominations who respectively support those works, in aid of religious charities: but their astonishment will cease, when they see how those sums are raised, namely, by numerous *subordinate* and *auxiliary* societies, where the whole population of the sect is embodied, where the poor man gives in his sixpence and the child its penny.

From this management, Unitarians may take a lesson. Their institutions

stand in need of support; and I would recommend that in every congregation there be an *Auxiliary Society* in behalf of one or more Unitarian object, the Fund, the Academy, York College, the Christian Tract Society, the (London) Unitarian (Book) Society, or some one of the Country Book Associations. Where the income of the *Auxiliary Society* is considerable, it might be divided according to the discretion of the members, amongst several or even all of these institutions.

The benefit of Unitarian Auxiliary Societies would not be confined merely to the institutions which they would assist. These minor associations would draw forth the young people of a congregation, encourage their zeal and public spirit, and prepare them for usefulness. Ministers who should sanction them, would, I apprehend, find them in a few years no mean supports of their ministry.

Happy should I be if this suggestion should produce the effect designed, and I should be gratified if the Rules of the first Auxiliary Society were to be inserted in your Magazine. For one, I mean to make the attempt, which I recommend to my brethren.

An Unitarian Pastor.

Occupations and Miracles of King Ferdinand VII.

[From the Morning Chronicle.]

THE occupations of King Ferdinand during his captivity in France were alluded to by Mr. Whitbread in parliament. We have been, through the favour of a valuable correspondent, put in possession of the authentic document, setting forth the holy and miraculous works performed by Ferdinand, and we have been presented only by the overflow of temporary matter; from making an extract for the improvement of our readers. The document is a Sermon, preached by Don Blaz de Ostolaza, Chaplain Mayor of his Catholic Majesty, and his Confessor. The following is an extract.

The Confessor begins by giving a picture of the life of the King at Valency:

"The King," says he, "rose at eight o'clock, heard mass, breakfasted, made afterwards a party at billiards, entered his closet to read his letters,

or some portion of holy writ, embroidered at the tambour till two o'clock, at which time he took a short airing in a carriage—he dined on his return—made a short prayer, received his brothers, or those who were admitted to pay their court to him, supped, and before going to bed recited with all his household the Litanies, which he toned himself. An agent of Napoleon, whose impious presence he was forced to endure, employed all means of seduction to draw the infant from his holy occupations. He brought a troop of female dancers from Paris, and even his own wife to endeavour to charm the King; but I perceived by certain signs (adds the Confessor, whose words we translate literally), that the breasts of these women indecently exposed, were beginning to have a dangerous effect on the Prince, who was ready to fall into the seventh deadly sin. I admonished him in time, and like the slave of Potiphar, Don Ferdinand escaped these new syrens.

The King was above all things incensed at the poverty of the chief altar of the parish of Valency; and at there being in the chateau, a playhouse, while there was neither a chapel nor an oratory—while the people were luxurious in their furniture and feasts, and miserable in the decoration of their temples. The King embroidered himself a beautiful robe of white silk, with gold pullets and gold fringe, for the Virgin. He had raised a superb altar, gilt, and he sometimes served himself the mass at the feet of the Queen of the Angels. The Queen of the Angels was most sensible of these royal attentions, and manifested to him her content by many signs. It happened in particular that one night an ecclesiastic of the district being overcome with sleep in the church, the Virgin appeared to him as coming out of the altar—She advanced towards the ecclesiastic, made several turns round him to display the elegance of her toilette, and said to him, sighing, that her son received the vows of the King in recompence of the fine robe that he had given her; that the Spanish princes would not remain long without being delivered; and that they must form an order of the Holy Sacrament, with which all the chevaliers should be armed for his defence.

The Priest much touched by this speech, awakened, and came to me to reveal the miraculous vision, but I answered by assuring him that the *Holy Virgin had already said as much to the King himself*, who in thanking her had promised, that on his return to Spain he would make her worship flourish over all the provinces subjected to his dominion."

Monumental Inscriptions.

SIR,
READERS have different tastes. Mine is perhaps peculiar: I take great and peculiar pleasure in perusing the lines of affection and sorrow inscribed on tomb-stones. Of these inscriptions I have a collection, and if you shew your assent by the insertion of the present article, shall send some of the most interesting of them, from time to time, for the Monthly Repository.

SEPULCHRALIS.

No. I.

On a monument fixed to the South wall of Lambeth Church, at a little distance from the South-East door:

Near this place are the remains of
WILLIAM BACON,
of the Salt-Office, London, gent.
who was killed by thunder and lightning
at his window, July the 12th, 1787.
Aged 34 years.

By touch ethereal in a moment slain,
He felt the power of death, but not the
pain;
Swift as the lightning glanc'd his spirit
flew,
And bade this rough tempestuous world
adieu.
Short was his passage to that peaceful
shore,
Where storms annoy and dangers threat no
more.

No. II.

On an altar-tomb of stone, at the south side of the East end of Lambeth Church Yard:

Here lyes what remains of
Mrs. ANN JEFFERIES.
Whose maiden name was Heath.
Ob. May, 1735.

Once
Neat and yet genteel, handsome and
agreeable, sweet in her manners,
innocent in her life, generous and obliging,
sensible and discreet.

Now
Food for worms, and cloathed
With the deformity of the grave.

But, reader, don't think
Such worth shall lye buried in oblivion.
No—be assured she shall find
What she ardently wish'd for,
A happy immortality.
What though no costly urn preserves her
dust;
Nor hallowed walls support her marble
bust,
There is—from whom her form shall never
part
Till the last pang shall tear it from his
heart.

Newington Green, May 1, 1815.

SIR,
THE following article is the substance of a Discourse delivered soon after the repeal of the penal statutes which existed against Unitarians. If deemed worthy of insertion it may serve perhaps to keep the principles of dissent and the love of religious liberty awake in the minds of your readers.

I am,

Yours truly,

J. G.

Christianity, though the best system of religion, has been treated as if it were the worst. The constituted authorities, civil and ecclesiastical, were leagued together to put down the rising cause of the prince of peace; employing such means as seemed most effectual to accomplish the purpose—reproaches, threatenings, prosecutions, fines, imprisonment, torture and death.

Hitherto Christianity, like virtue in adversity, appeared in its genuine purity and native excellence. So innocent, so mild, so graceful was she even in the sighs and tears which cruelty and oppression wrung from her, that many of her enemies fell in love with her beauty. While Christians were united in the bond of charity they were mightier than their adversaries, though they only opposed mercy to cruelty, and mildness to violence. Overcoming evil with good they mightily grew and prevailed.

In the course of a few centuries, however, the strange phenomenon appeared, of Christianity turned persecutor; nay, of Christianity persecuting Christianity, which has continued to the present time. The cause of this unchristian conduct in professed Christians lies on the very surface of history. No sooner was Christianity endowed by Constantine, established by law, allied to the state,

clothed with political authority and armed with civil power, than it began to persecute. This, with all lovers of religious liberty, will ever be an unconquerable objection to ecclesiastical establishments. Their history is the history of persecution, written with the blood of the innocent, which yet crieth to heaven for vengeance. There never was a religious establishment which did not persecute. Heathenism, and Judaism, and Christianity, and Popery, and Protestantism, and Lutheranism and Calvinism, and Episcopalianism, and Presbyterianism, have all persecuted in their turn, when established by law and armed with political power.

We are now speaking of what establishments have been, not of what they may be. They have been losing their intolerant spirit because in their old age they have lost their strength, and we can confidently predict that the time is not far distant, when every sect will be, if not equally endowed, at least equally LEGALIZED with the established sect.

The aspect of the present times is interesting to those who value the rights of conscience, and excites at once their gratitude and their hope. They can now turn their view from the rise and progress of ecclesiastical tyranny to its decline and fall. The cause of religious liberty is gaining new triumphs and receiving fresh accessions of strength. Public opinion is coming in with a growing stream: it has already reached the seat of legislation and caused the whole fabric of intolerance to shake. Legislators are now convinced that the sacred rights of conscience must be respected, and have removed some unjust, disgraceful and oppressive statutes from the statute-book. There are no denominations of Christians in the British empire that are not now tolerated. Even those who have been most obnoxious to persecution, are now put upon the level of other Dissenters. They can now meet for worship without acting illegally, and may publicly impugn the doctrine of the Trinity without danger of fine or imprisonment. A few months ago the sword was suspended over their heads: now they are covered with the shield of legal protection.

It is not merely on our own account that we are called to rejoice in the

growing success of the cause of religious liberty. Our benevolence is awakened as well as our gratitude. We would have other nations enjoy the privileges of our own; and therefore hail with joy every act of British legislation, that holds out to other states an example of justice and liberality. The abolition of the slave-trade by this country will probably effect its abolition over all the world; and the annihilation of persecution in this nation, may be the means of terminating its existence in all the nations of Europe. This would crown us with greater glory than all the triumphs of fleets and armies.

Such glory, however, is not yet merited. Much, it is true, has been done, but much yet remains to be accomplished. Lollard's tower has been dismantled, but it ought to be entirely demolished. Dissenters are permitted to worship God according to the dictates of their conscience, without incurring fine or imprisonment, yet still they are only *tolerated*. The liberty they enjoy is still considered as a privilege granted, and not as their inalienable birthright: they do not hold it by the original charter of heaven, but by a grant of usurped prerogative. What heir to an estate would be content to enjoy his inheritance by the sufferance of that usurped authority which wrested from him his original legal title? If we were content to hold our liberty of worship and profession by such a tenure, it could never be considered as sure to us or to posterity. The right to give, implies the right to take away or withhold: the gift may be recalled or discontinued; and though legislators of the present day may not be disposed to exercise this authority, we have no certain pledge that others will not. Thus, while under the Act of Toleration we hold our rights only as privileges, and we hold our privileges by no certain tenure—by no sure title. We are as the Israelites in Egypt: when the old king lived to whom Joseph was minister, it was well with them—but when another king arose who knew not Joseph, they were stripped of their privileges and made to groan with bondage and oppression.

The precariousness of their religious liberty is not the only grievance of which Dissenters have yet to complain:

it is not merely insecure, but incomplete. They lie under civil disabilities which mark them out as a degraded *caste*. Every thing of this nature is as impolitic as unjust; for as union is strength, that must be the best policy which unites all the members of the state by equal rights—which avails itself of the wisdom of the wise and the virtue of the good, without regard to controverted opinions.

This begins at last, after many ages of experience, to be properly understood: its utility is no longer a theory—the experiment has been made, and its beneficial results have been seen and felt. In this the British Empire has not the glory of taking the lead and showing others the way, but the disgrace of reluctantly following, and of remaining far behind. America, Holland, Switzerland—even France, would teach us political wisdom towards religion.

As it is impolitic, so it is unjust to withhold any civil rights from any religious sect. Is it just in any subordinate authority to punish for obedience to the highest authority? The man who complies with the dictates of conscience, obeys the highest authority, and he is punished for that obedience when it subjects him to any civil disadvantage.

As legislative interference with conscience is unjust towards men, so it invades the prerogatives of God. It is a duty, therefore, which we owe to the Most High, to ourselves and to posterity, to insist on complete, unqualified, untolerated religious liberty—not craving it as a boon, but demanding it as our right. The legislature is not our donor, but our debtor. There is no objection to receiving the amount yet due by instalments, if it be inconvenient to render the whole sum at one payment. Let it be well understood, however, that part has been received, and not the whole; and that part has been taken as a pledge, and not as composition for the whole.

The most bigoted in the priesthood and the most illiberal in the establishment, are now convinced that some respect must be shown to the rights of conscience; and that the old system of intolerance cannot be preserved entire. They are perhaps willing to sacrifice part that the whole may not perish; as in a storm, part of the cargo is thrown overboard to save the

ship. But if such be their sparing mercy towards persecution, Dissenters ought surely to show it no compassion. Long has it prevailed against them, but if they be firm to their principles, they will behold it fall to rise no more.

We have comparatively but little to do. Other men laboured and we have entered into their labours: they cleared the ground, laid the foundation and raised the bulwarks of religious liberty in perilous times. We have only to add what they left undone, and finish the good work.

Much seems to have been done in our time, yet the good work has advanced but slowly. Some have stood all the day idle—some have said with the Jews of old, "the time is not yet, the time is not yet;" others have gone about like those who weakened the hands of good Nehemiah, preaching fear and despair, saying, it is safer that Dissenters should be only on sufferance, than that Catholics should come into office and power.

Public opinion is irresistible, except when divided against itself. Had all Dissenters been as steadfast and unwearied in their resistance of persecuting principles and measures, as the Quakers have been, intolerance had been long since driven from the British empire.

That body of public opinion which operates any great change on the state of society, is made up of many individual opinions collected together. No one ought, therefore, to consider himself as the small dust in the balance, but should put his weight of influence into the right scale at the best time. Now is the favourable time—now is day of salvation; or at least it is now nearer than when we first believed.

SIR,

SEVERAL of your correspondents have at various times given us the fruit of their researches into what may be called the antiquities of English Unitarianism. In reading their communications it has frequently occurred to me that it would be very useful, if we were to attempt to bring together in your work, the names of all the avowed and publicly-known Unitarians in England, from the times of the Reformation to those of Priestley and Lindsey. The list might be attended with brief sketches, but not

more, of their lives, and a catalogue of their publications. Some justice would thus be done to the memory of these much-injured confessors, and materials would be brought together for a complete history of heresy in Great Britain. In compiling such a list, great use may be made of the writers against the Unitarians, of whom, also, a list would be amusing, and helpful to the ecclesiastical historian. I should reckon upon the aid of your well-read and able correspondent, *Vermiculus*, in this work.

EPISCOPUS.

Book-Worm. No. XXI.

SIR, April 23, 1815.

THE last Piece annexed to the "Fifty Reasons" of Anthony Ulrick, is attributed to the Duchess of York, the eldest daughter of the Earl of Clarendon, by whom she had been educated in the strictest forms of the established of the Church of England. The duchess for some years after her marriage, probably till her father's exile, in 1667, had been regarded as a Protestant. She, however, drew up or adopted the following paper, which, after her death, was shewn to Burnet by the duke, "all writ in her own hand." (O. T. 1. 309.)

A Copy of a Paper written by the late Duchess of York.

St. James's, Aug. 20, 1670.

It is so reasonable to expect, that a person always bred up in the Church of England, and as well instructed in the doctrine of it as the best divines and her capacity could make her, should be liable to many censures for leaving that, and making herself a member of the Roman Catholic Church, to which, I confess, I was one of the greatest enemies it ever had, that I choose rather to endeavour to satisfy my friends, by reading this paper, than to have the trouble to answer all the questions that may daily be asked me: And first, I do protest in the presence of Almighty God; That no person, man or woman, directly nor indirectly, ever said any thing to me (since I came into England) or used the least endeavour to make me change my religion: It is a blessing I wholly owe to Almighty God; and, I hope, the hearing of a prayer I daily made him, ever since I was in France and Flanders; where, seeing the devotion of the Catholics, (though I had very little myself) I made it my continual request to Almighty God, that if I were not, I might before I died, be in the true religion: I did not in the least doubt, but that I was so, and never had any manner

of scruple till November last; when reading a book called "The History of the Reformation," by Dr. Heylin,* which I had heard very much commended, and had been told, if I ever had any doubt in my religion, that would settle me: Instead of which, I found it the description of the horridest sacriliges in the world; and could find no reason why we left the Church, but for three the most abominable ones that were ever heard of among Christians: First, Henry VIII. renounces the pope's authority, because he would not give him leave to part with his wife and marry another in her lifetime: Secondly, Edward VI. was a child, and governed by his uncle, who made his estate out of church lands.

And then Queen Elizabeth, who being no lawful heirress to the crown, could have no way to keep it, but by renouncing a church, that could never suffer so unlawful a thing to be done by one of her children.

I confess, I cannot think the Holy Ghost could ever be in such councils; and it is very strange, that, if the bishops had no design, but (as they say) the restoring to us the doctrine of the primitive church, they should never think upon it till Henry VIII. made the breach, upon so unlawful a pretence.

These scruples being raised, I began to consider of the difference between the Catholics and us, and examined them, as well as I could, by the holy scripture; which, though I do not pretend to be able to understand, yet there are some things I found so easy, that I cannot but wonder I had been so long without finding them out: As, the real presence in the blessed sacrament; the infallibility of the church; confession, and praying for the dead. After this, I spoke severally to two of the best bishops we have in England,† who both

* In the following passage Father Orleans attributes the conversion of the Duke as well as his Duchess to this work, which James met with at Brussels. "Ce fut à Bruxelles, au sortir de France, qu'ayant assez de tems pour lire, il tomba sur l'Histoire d'Heylin. Il la lut avec attention, et au travers des divers pretextes dont les Protestans s'efforcent de colorer le schisme de leur pais, il reconnut évidemment que cette separation si contraire à la maxime d'unité qui est le fondement de l'Eglise, étoit, en effet, l'ouvrage des passions humaines. La Duchesse d'York, par un événement remarquable, fut converti en lisant le même livre." Hist. des Rev. iii. 386 and 388.

† In the margin these are described as Sheldon, Archbishop of Canterbury, and Blandford, Bishop of Worcester. According to Burnet, Morley, Bishop of Winchester, "had been her father confessor. She practised secret confession to him from the time that she was twelve years old. And

told me there were many things in the Roman Church, which it were very much to be wished we had kept; as confession, which was, no doubt, commanded by God; that praying for the dead was one of the ancient things in Christianity; that for their parts they did it daily, though they would not own it: and afterwards, pressing one of them very much upon the other points, he told me, that if he had been bred a Catholic he would not change his religion; but, that being of another church wherein he was sure were all things necessary to salvation, he thought it very ill to give that scandal, as to leave that church wherein he had received his baptism.†

All these discourses did but add more to the desire I had to be a Catholic, and gave me the most terrible agonies in the world within myself. For all this, fearing to be rash in a matter of that weight, I did all I could to satisfy myself; made it my daily prayer to God to settle me in the right, and so went on Christmas-day to receive in the King's Chapel; after which I was more troubled than ever, and could never be in quiet, till I had told my desire to a Catholic, who brought a priest to me, and that was the first I ever did converse with, upon my word. The more I spoke to him, the more I was confirmed in my design; and, as it is impossible for me to doubt of the words of our blessed Saviour, who says, the holy sacrament is his body and blood, so I cannot believe, that he who is the Author of all Truth, and who has promised to be with his church to the end of the world, would permit them to give that holy mystery to the laity, but in one kind, if it were not lawful so to do.

I am not able, or, if I were, would I enter into disputes with any body; I only in short, say this for the changing of my religion, which I take God to witness I would never have done, if I had thought it possible to save my soul otherwise. I think I need not say it is not any interest in this world leads me to it: it will be plain enough to every body, that I must lose all the friends and credit I have here by it; and have very well weighed which I could best part with, my share in this world or the next: I thank God I found no difficulty in the choice.

My only prayer is, that the poor Catholics of this nation, may not suffer for my being of their religion: That God would but give me patience to bear them, and then send me any afflictions in this world, so I may enjoy a blessed eternity hereafter.

when he was sent away from the court he put her into the hands of Blandford." (O. T. i. 309).

† In the margin this declaration is attributed to Blandford.

There was published in 1707, a collection of "Speeches," &c. attached to the works of Sir Charles Sedley. Among these I find (p. 92) "A Letter from the E. of Clarendon to his daughter Ann, Duchess of York, on her turning Roman Catholic." The Earl acquaints her of an account which he had received from Paris, that the English Ambassador there had declared, "that the Duchess had become a Roman Catholic," having left, as her father goes on to complain, "the church the best instituted and most free from errors of any Christian church in the world." To detain his daughter in that church, or to reclaim her from her wanderings, he uses the following liberal reasonings, which the true sons of an established church are little disposed to adopt, except in cases of evident necessity, though they have been long familiar to the inconsistent Hoadleyan Clergy.

"The common argument, that there is no salvation out of the church, and that the Church of Rome is the only true church is both irrational and untrue. There are many churches in which salvation may be attained, as well as in any one of them, and were many even in the apostles' times, otherwise they could not have directed their epistles to so many churches, in which there were many different opinions received, and very different doctrines taught. There is indeed but one faith, in which we can be saved, the steadfast belief of the birth, passion, and resurrection of our Saviour; and every Christian that receives and embraces the faith is in a state of salvation. If the apostles preached true doctrine, the reception and retention of many errors do not destroy the essence of Christ." On the Roman Catholic's plea of Universality and Extent he observes, "they who would imitate the greatest part of the world must turn heathen; for it is generally believed that above half of the world is possessed by them, and the Mahometans possess more than half the remainder, and there is little question that of the rest which is inhabited by Christians one part of four is not of the communion of the Church of Rome; and God knows, in that very communion there is a great discord in opinion and in matters of as great moment as is between any other Christians."

From reasoning, Lord Clarendon thus proceeds to intreat, and even to alarm and threaten: "I beseech you to consider, that if you change your religion you renounce all obedience and affection to your father, who loves you so tenderly, that such an odious mutation would break his heart. You condemn your father, and your *mother* (whose incomparable virtue, piety and devotion have placed her in heaven) for having impiously educated you, and you declare the church and state (to both which you owe reverence and subjection) to be in your judgment antichristian. You bring irreparable dishonour, scandal, and prejudice to the Duke your husband—and all possible ruin to your children, of whose company and conversation you must look to be deprived. For, God forbid, that after such an apostacy, you should have any power in the education of your children." Having here displayed that contempt of the rights of conscience and of private judgment, common to the Protestants of his age,* in conclusion, he thus warns his daughter, "There are many absurdities in the Roman religion inconsistent with your judgment and understanding. So that before you can submit to the obligations of that faith, you must divest yourself of your natural reason and common sense." Who would suppose that Lord Clarendon professed to *keep whole and undefiled*, in common with the Roman Church, the article of *Original or Birth-Sin*, and the doctrines of the Nicene and Athanasian creeds; doctrines, according to Bishop Hurd, "at which reason stands aghast and faith herself is half confounded?"

Burnet says of this letter to the Duchess, "Her father when he heard of her shaking in her religion, was more troubled at it than at all his own misfortunes. He writ her a very grave and long letter upon it, en-

* Even the Long Parliament, the champions of civil liberty, demanded of Charles 1st, in 1642, as to Papists, "that their children shall be brought up in the Protestant religion," and "that the laws against Popish recusants shall be put in effectual execution." See the *Humble Petition and Advice*, No. 6 and 7, in Ludlow i. 34.

closed in one to the Duke. But she was dead before it came into England" (O. T. i. 310). Of the circumstances attending her decease which happened March 31, 1672,† he says, "A long decay of health came at last to a quicker crisis than had been apprehended. All of the sudden she fell into the agony of death. Blandford [Bishop of Worcester] was sent for to prepare her for it and to offer her the sacrament. Before he could come, the Queen came in, and sat by her. He was modest and humble, even to a fault. So he had not presence of mind enough to begin prayers, which probably would have driven the Queen out of the room. But that not being done, she pretending kindness would not leave her. The bishop spoke but little and fearfully. He happened to say, he hoped she continued still in the truth. Upon which she asked, 'What is truth?' And then, her agony increasing, she repeated the word Truth, Truth, often; and in a few minutes after she died." (O. T. i. 309)

The Duchess of York scarcely exceeded the age of 36. She has the rare fortune to appear in the British History as the mother of two queens, one of the numerous instances of parents whose children come to honour and they know it not.

VERMICULUS.

SIR,
THE Trinity Bill, which received the Royal Assent, July 21st, 1813, has established the liberties of the Unitarians of England and Scotland, on a secure foundation. It is to be regretted, however, that it makes no provision for the freedom and safety of the *Irish Unitarians*, although there are, as I have been informed, *several severe statutes* in force against them. This defect of the Bill is the more surprising, as in the first draft of it, which passed the House of Commons, inserted in your work, viii. 544, 545, it extended to Ireland as well as Great Britain.

Perhaps some of your readers may explain the matter. Would it not also be well to state in the M. Repos. the enactments of the statutes in question?

† Lord Clarendon did not long survive his daughter. He died at Rouen, in December, 1673.

By bringing the matter into discussion, you may turn the attention of Mr. Wm. Smith to Ireland, the only part of the British dominions where he can earn further applause by freeing Unitarians from civil penalties.

HIBERNICUS.

SIR,

IN your *Christian Reformer*, which well answers its title, you are giving a catalogue of a *Cheap and Useful Library*. A more valuable paper cannot be conceived. I wish some of your correspondents would undertake a similar article, on a larger scale, for the *Monthly Repository*. What I want is a specification of such English books as are proper for a serviceable library, in the departments of theology and general literature, to occupy the shelves of one who, though engaged in trade, has yet some time and taste for reading, and who desires above all things to train up his family in habits of reading and thinking. It may be proper to add that the catalogue here requested should be considered as drawn up for the use of such as are able and willing to spare a few pounds for the improvement of their minds.

AN ENGLISH SCHOLAR.

Newport,

Isle of Wight, May 4, 1815.

SIR,

ALTHOUGH I do not pretend to commanding talents, nor am I vain enough to imagine that my dicta are to be received as the oracles of truth and wisdom themselves; yet I confess I did expect that my letter to you, which appeared a short time since in the *Repository*, [ix. 627, 628.] relative to a fund for the support of Unitarian congregations, would have either met with approbation, or been animadverted on as impracticable. That the plan is attended with beneficial effects, the cause of our brethren the Methodists fully, in my opinion at least, demonstrates. But if there are valid reasons against Unitarians adopting it, I should be glad if any of your correspondents would point them out.

It appears to me that much good might be done to the cause, with little expense, were Unitarians (in those places where they cannot support a minister) to hire a room, conduct the

worship among themselves generally, and have any of the neighbouring ministers to preach at intervals, as it might be convenient for them to leave their own congregations. The expense attending this plan would be, the hire of the room, and the traveling expenses of the ministers; both of which I would propose to defray from a fund to be raised by general subscription in the different Unitarian congregations throughout the kingdom. Few ministers would, I imagine, refuse their time and exertion in this way, if they are secure of their expenses being paid, which they have a just right to expect. And by hiring a room, which may be fitted up with moveable forms and benches, several persons might have an opportunity in a very economical manner of hearing Unitarian doctrines. And should the experiment not succeed in any place where a trial is made to raise an interest, the pecuniary loss would be far less than where chapels have been either purchased or erected. It is also desirable and politic in the first establishment of an interest, not to require much *pecuniary* sacrifice from the new converts; for until a person is somewhat grounded and settled in the faith, it is most probable that application made to him for pecuniary assistance will send him back to his old connexion: in which case we not only lose the support of his purse, but also of his countenance, which is a material thing; for there are many persons who are in a sort of "straight betwixt two" opinions, and who in this state of uncertainty will decide on worshipping where there are some few to keep them in countenance.

Requesting an early insertion of these hints, I am,

Yours, &c.

JOHN FULLAGAR.

P. S. Since writing the above I have seen in the last *Repository* (p. 261.) an account of a meeting at Manchester, where one of the speakers is reported to have said facetiously, we want not "Unitarian HEADS, but Unitarians LUNGS and Unitarian LEGS." Now I have little doubt of our having Unitarian lungs and legs, if by raising a fund, we secure the owners of the lungs and legs those comforts which will tend to preserve both the one and the other.

Blackheath, May 8, 1815.

SIR,

IF your correspondent of the last month. (p. 216) "A Member of the Established Church," happens to be unacquainted with Dr. John Taylor's Key to the Writings of St. Paul, I beg leave, through the medium of your Repository, to recommend it to his perusal. To enter upon a ground of argument which seems to me to have been fully explored and cleared, was not my intention.—I am ready to acknowledge that some of my reasons for rejecting the system of Calvin ought not "to have weight" with any Christian, who, finding "a doctrine of scripture, correctly understood" (as he supposes) "to be repugnant to his reason, and moral feeling, believes still, that he as a Christian is bound to yield an assent and to act accordingly." The obligation appears to me not merely questionable but impossible; and for the following reasons: Christianity which appeals to our reason and moral feelings, for it is addressed to men, cannot oblige to the surrender of them. The question is not now, whether Calvinism be or be not repugnant to our reason and moral feeling, but whether, admitting for the present, that it is in opposition to both, and is also a doctrine of scripture, correctly understood (as seems to me), I as a Christian am bound to receive it. Since Christianity addresses me as a rational being and a moral subject, and demands to be received by me because I have understanding to perceive evidence, and a moral faculty to feel the obligation of divine authority, it cannot at the same time demand that I receive as a part of it what appears to me contrary to reason, and what is felt by me to be irreconcilable with my moral nature. This it cannot do, because it cannot bind me in obligations that annul one another, and because the infinitely wise God is not the author of contradiction. The conclusion is, that the supposed obligation is an impossible one. Again: If the obligation does exist the Christian is prohibited to require any internal evidence that the scriptures of the New Testament are a divine revelation. Let it be maintained, that, being assured of the truth of the Christian history, as it is recorded in the several books of the

New Testament, he is obliged to accept as matter of certain inspiration whatever is contained in those books, even though parts should be found against which the rational and moral nature of man must protest; with what consistency can he require the internal evidence of harmony between the parts which compose the volume? If it may want the evidence of consistency with the moral character which it asserts of God, why may it not want any and every other internal mark of truth, and divinity, and yet bind to unbounded assent? If the Christian by receiving the facts of his religion has incurred such an obligation as is supposed, should he even find contradictory assertions in the books which record those facts, his faith must assent to both. But this is impossible, and therefore the obligation is impossible. Lastly: Many wise and good men, and excellent Christians have been of opinion, that the doctrine of transubstantiation is established upon the fair and just interpretation of the scriptures: it should not therefore seem a very extravagant supposition, that such a doctrine might be deduced by the acknowledged rules of sound interpretation from the language of the New Testament. Let the supposition be made. I am compelled by the strength of historical testimonies to receive the Christian History; it is attested by miracles, and I own the hand of God. I also acknowledge that by correct construction of speech the doctrine of transubstantiation is a doctrine of the New Testament. I take bread before the sacerdotal consecration, I handle and taste it, and have no doubt that it is bread, and bread only. After consecration I do the same, and all my senses report it to be as before, bread, and bread only. But scripture declares that it is now not bread, but flesh, and the flesh of him who was crucified, and rose from the dead, and ascended to his Father. Which shall I reject, for all cannot be received, the scriptures themselves, my interpretation of scripture which seems however correct (I am supposing the case of thousands of Christians), or the evidence of my own senses? If the last, what proof have I of the truth of the miraculous facts?—for it is not reasonable, I should think it is not possible, that rejecting

the evidence of my own senses, I should allow that of other men's senses to be satisfactory. The rejection then must be either of the scripture or of my interpretation of it; and if it appears to me that I cannot reject any part of the scriptures, and retain the Christian history, I shall not long hesitate to reject my interpretation of it, however correct that interpretation may seem when tried by the best canons of criticism. In the same manner, if the question lay between the evidence of my reason and moral feeling on one side (evidence which has the same divine author as that of my senses), and on the other side, my interpretation of the language of scripture; so far from holding myself bound as a Christian to assert the latter and reject the former, I should regard it as an act of piety and duty to the author both of my nature, and of the Christian revelation, to abandon my interpretation, however just it seemed, and to preserve entire and undefaced the image of my Maker in my own moral nature, the law of God written in my heart. If unbelievers abound on the Continent of Europe, one and that a principal cause is, that, finding reason, and, in Catholic countries, sensation, opposed to the received interpretation of scripture, and considering that interpretation just, they have ceased to be Christians that they might not cease to be men, that is, rational beings confiding in their senses, and endowed with moral feelings. Upon the whole it seems to me, that there is not a more extraordinary case in the history of human inconsistency, than that of men, who, distrusting their own rational and moral faculties, can confide in their own interpretation of scripture, which interpretation is itself an act of reason. Protestants have chosen to expire at the stake rather than surrender the evidence of their senses to the literal interpretation of scripture, and subscribe to the Catholic doctrine of transubstantiation. If they had made the same choice rather than abandon the evidence of their understanding and moral powers, they would have earned as well the crown of martyrdom. These remarks are made not from any suspicion, that, on a fair and just, and even literal interpretation of the scriptures of the New Testament, Cal-

vinism will be found there; on the contrary, to my conviction it has been proved again and again, that no such system can be drawn from the sacred writings, without the most gross and palpable misconstruction of their meaning.

J. M.

SIR, Hackney, May 6, 1815.

IF your correspondent, CANDIDUS, whose letter appears in your last Number, (p. 220) had duly reflected on the obvious import of his signature, he would not so carelessly have misrepresented my sentiments, nor charged me with holding opinions which I abhor as much, at least, as himself.

Your correspondent has, by way of motto, given us a quotation, which, excellent as it is, has nothing to do with the subject of controversy. The author of the *Plea for Unitarian Dissenters*, was recommending the exercise of a charitable judgment amongst the different sects of professing Christians, and cautioning them against the use of names which they all disavowed, and which tended to misrepresent, and to render odious, those who were sincere inquirers after truth, and firm believers in Christianity. Now, Sir, permit me to ask—Why was this quotation brought forward, unless to confuse the subject, and to confound the distinction between light and darkness, truth and falsehood, Christianity and infidelity? In my defence of Christians against unbelievers, I made use of neither of the "hard words, heretic, schismatic, or blasphemous." I did indeed frequently use the word "Infidel," and I should have thought no one could possibly have mistaken its very plain meaning, or have doubted that it described the man who denied the divine mission of Jesus Christ, and considered him as a fanatic or an impostor. When your correspondent therefore talks about "Dissenters being infidels to the Church of England, Protestants being infidels to the Pope, and Christians infidels to Mahomet," he only shews how convenient it is for some writers, by trifling instead of arguing, to mislead the mind of the reader.

But it seems I have used the word infidel "invidiously;" and I frankly confess, that if by the term "invidious" be meant reprobation, I have no

apology to make on the occasion. With a firm persuasion that Christianity bears the stamp of divinity, that to it we owe every thing that can ennoble our nature, and render us truly happy in this world and in eternity,—that *here alone* is

"Solid rock, and all is sea beside :"—

with the firm persuasion of these truths, I beheld with mingled sentiments of pity and indignation those who would deprive us of such a system of moral excellence and "strong consolation." I have said nothing expressive of hatred of the *persons* of individuals; but if the gospel is what it pretends to be—a *divine revelation*—it demands the serious, impartial examination of every one who has an opportunity of so doing; and I have no doubt but a *divine revelation* has sufficient evidence to convince every honest man of its divinity. This I conceive to be the opinion of every consistent Christian; of every one who acknowledges Jesus Christ to be a divine teacher sent from God. *He* expressly informs us that "light is come into the world;" that men "love darkness rather than light because their deeds are evil;" and that this will be the cause of their "condemnation." These opinions may not be agreeable to such writers as *Chiron*, *Thomas*, or *Candidus*, but I cannot imagine how they can possibly give offence to any true Christian.

Candidus charges me with endeavouring to persuade your readers that a man's being "unjustly imprisoned in Newgate for two years, and paying a fine of 100*l.*" is no cause of lamentation; and by way of proving his charge, mutilates a paragraph from my former letter, stopping short with an *et cetera*. Now, Sir, to this disingenuousness, to give it the softest term, I reply, that so far from insinuating that this was no cause of complaint, I made it matter of complaint, and that *repeatedly* in the very letter which lay before your correspondent! I quoted the "lamentable wailing," the subject of my ridicule: "all infidels had their hands bound behind their backs, and were threatened with fine, *tortures*, perhaps death if they uttered a syllable;"—"that a great gag was put in their mouths," followed with the exclamation of the gger, "Now let us hear what you

have to say?" This was the "lamentable wailing" which I ridiculed, and which I shall continue to ridicule, so long as Atheists and Infidels may write as they please, with the accidental exceptions of two or three instances in the course of half a century.

When I used the term "miserable individuals," it must surely have been evident to every one of your readers, except *Candidus*, that I did not apply it to the merely distressed, but to the ignorant, the prejudiced, the bigoted, or to those of a still worse description; those who are justly chargeable with "wilful misrepresentation, abuse and ribaldry;" but as *Candidus* does not appear to have had any idea of the meaning of the term different from that to which he has confined it, I beg leave to refer him to any common dictionary;—a most useful book, and which if writers would sometimes consult, would prevent their errors and misconceptions, and save them and their opponents much time and many words in controversy.

Candidus adds—"I should be glad to know, whether a certain gentleman did not think it cause of wailing, when he was in prison for what I suppose some persons would call his ignorance, or wilful misrepresentation, his abuse and ribaldry of Mr. Pitt's administration."—That "certain gentleman" begs leave to inform him, that he never was in prison for any statement, or language used respecting either "Mr. Pitt, or his administration;" and, that "certain gentleman" hopes *Candidus* will excuse him for hinting, that writers will do themselves no harm if they are acquainted a little with the *nature* of their subject, before they enter on its discussion.

But why, Mr. Editor, permit me to ask, did your correspondent mutilate the paragraph I have quoted? The reason is obvious: had the whole been given, he could not possibly have penned his insinuations,—that I am an enemy to religious liberty, and that I only wanted the power to persecute. The most complete refutation of such gross insinuations is contained in the remainder of the paragraph. "The ignorance or wilful misrepresentation," the "abuse and ribaldry [of certain persons] when at-

tacking Christianity, and its author, which might have safely been consigned to that contempt they most justly merited, *have been imprudently, unjustly, and most contrary to the letter and spirit of genuine Christianity, persecuted by fine and imprisonment.*" I refer your readers to what I said in the same letter on the subject of persecution in every form, and the radical approbation I expressed of all the means used for the repeal of *all* penal laws in matters of religion, and then let them form their opinion of the truth or falsehood of the charges insinuated against me, and of the propriety of their author assuming the signature—CANDIDUS!

But although there is not a syllable in my former letter to "give countenance," as your correspondent affirms there is, "to what has often been said by unbelievers, that *all* Christian sects will persecute, when they are established, and have the power to do it;" I am willing to agree with him, in what he asserts considered as an abstract truth; yea I will allow his remarks to be applied in a more extensive sense than he, perhaps, either suspects or wishes. I believe that not only all sects of Christians but all sects of infidels (for the latter like the former have been numerous) will persecute, when their opinions are established, and supported by the civil magistrate. Persecution constitutes, in different degrees, the essence, the *original sin*, the *leprosy that cleaves for ever*, to all civil establishments of religion. I am now merely stating my opinion on this subject, and shall only remark in its support, that ecclesiastical history in every page proclaims in terms the most awful, this terrible truth. For myself I confess, from what I have read of the language of certain infidels, I would as soon trust my liberties in the hands of almost any other sect of fanatics, as in the hands of that *candid and liberal* fraternity!

In making use of the word *sure* at the close of my letter, it appears I have given CANDIDUS great offence. Yes, Sir, Infidels, it appears may use the word *when* reviling Christians,—they may be "*sure* that any man of a free and generous spirit must scorn the conduct of those who are writing defences of the Christian religion,"

while there is any law remaining on our statute books, prohibiting them from so doing, although such law does not prevent one in a hundred from writing on the subject as he pleases:—Infidels may declare they are *sure* that all the defenders of Christianity are cowards, "whose cruelty and baseness are so shocking, that it is impossible for language to be found sufficiently expressive of the deep detestation and horror" of those who hate Christianity:—such language may pass with Candidus without reproof. But if a Christian ventures to adopt the language of one of the apostles who was witness to the discourses, the miracles, the life, the death, the resurrection, and the ascension of our Saviour,—"*We believe and are sure that thou art the Christ, the Son of the living God,*" he is immediately charged with "laying a direct claim to infallibility," and classed with the "believers in Transubstantiation." All Christians therefore who express their confidence in their Saviour in the above language of Peter, or who express themselves in that of Paul, "*I know whom I have believed*"—"I am persuaded" that nothing can "separate us from the love of God"—are, whilst Infidels are to be allowed the free use of the word *sure*, to be pronounced by CANDIDUS "bigots and intolerants!" To refute such self-evident absurdity would be equally to waste my own time, and the patience of your readers.

B. FLOWER.

Natural Theology. No. V.

Of the Ear.

He that planted the ear, shall he not hear?

ACCORDING to the plan laid down in a former number, we shall commence with a short description of the organ of hearing. This organ, the ear, is divided into two parts, the external and internal ear, by a membranous substance called the *membrana tympani*. The situation of the former on the outside of the head is well known; but the internal portion of the ear, which is the immediate organ of hearing, is seated within the temporal bone of the skull, and consists of certain cavities, labyrinths and passages, hollowed out of its substance, together with some fine mem-

branes with which they are lined: also some very minute bones, and the auditory nerve.

The external ear, as it is called, consists of two parts, viz. the *pinna* or ear, popularly so called, and a tube called the *meatus auditorius*, which leads from the pinna to the *membrana tympani*, or from the external to the internal ear. These parts serve for collecting and conveying sounds to the organ of hearing. The passage just mentioned is of considerable length, and it is lined with a fine membrane, furnished with small hairs for guarding the parts within from the entrance of insects; and it is moistened by an oily secretion called *cerumen* or *wax*. The lower part of the external ear, or that which is often pierced for ear-rings, is called the *lobe*. The inner extremity of this canal is closed by a thin transparent membrane, which is set in a bony circle, something like a drum-head, hence it has been called the drum of the ear.

The internal ear consists of two divisions, viz. the *tympanum* and *labyrinth*. The *tympanum* is an irregular bony cavity, hollowed out of the temporal bone, just within the *membrana tympani*, which has several communications with the neighbouring parts. Opposite to the *membrana tympani* are two openings that lead to the labyrinth, which consists (1) Of an irregular cavity, (2) Of three semi-circular canals which open into this cavity, and lastly, of a spiral canal, something like the shell of a snail, making two turns and a half from the basis to the apex, and likewise opening into the former cavity. All these parts of the labyrinth are lined with a fine membrane, which transmits the vibrations it receives from the membrane that separates the labyrinth from the drum of the ear. Besides these parts, there is the Eustachian tube, that opens in front of the *tympanum*. It takes its rise by an expanded cartilaginous orifice at the back of the nostrils, passes through the substance of the temporal bone, and terminates by a contracted orifice in the *tympanum*. Its office is to convey air into the cavity of the *tympanum*. The *membrana tympani* is thrown into vibrations by the impulse of the sonorous undulations of the air; but these vibrations could not take place unless there were air in the inside as well

as on the outside of the membrane; nor could the purpose have been answered, had the space been occupied by confined air, because the expansion of that air by heat, or its contraction by cold, would have distended or relaxed the covering membrane, in a degree not consistent with the purpose which it was designed to execute. The only expedient, then, and that for which the Eustachian tube serves, is to open to this cavity a communication with the external air: it, in truth, answers the purpose of the hole in a drum.

The cavity of the *tympanum* contains a chain of small bones, called *ossicula auditus*, the use of which seems to be that of transmitting the vibrations of the air from the *membrana tympani* to the labyrinth. These little bones are called (1) The *malleus* or hammer, being larger at one extremity, which is the head, than it is at the other, which is the handle. (2) The *incus*, less like an anvil, notwithstanding its name, than a grinding-tooth with its two fangs diverging; in the body of this is a hollow exactly adapted to receive the head of the *malleus*. (3) The *stapes*, which has an exact resemblance to the iron part of a stirrup.

The sense of hearing, which requires the assistance of all the parts which have been described, is occasioned by a certain modulation of the air collected by the funnel-like shape of the external ear, and conveyed through the *meatus auditorius* to the *membrana tympani*. The air vibrating on the latter communicates its vibrations to the different parts of the labyrinth, and by means of the fluid contained in this cavity, affects a nerve called the auditory nerve, so as to produce sound. Sound is more or less loud in proportion to the strength of the vibration; and the variety of sounds seems to depend on the difference of this vibration, for the more quick and frequent it is, the more acute will be the sound, and *vice versâ*.

It should be observed, that the filaments of the auditory nerve pass from the *meatus auditorius*, through a number of very small apertures which lead to the labyrinth, and they terminate on the vascular membrane of the labyrinth, so that the nervous pulp is exposed, almost bare, to a con-

tained fluid. The distribution of the auditory nerve on the cochlea is particularly beautiful. The aqueducts of the ear are two very fine tubes, passing from the vestibulum and cochlea to open on the surface of that part of the brain called the dura mater.

From this account of the structure of the ear, it will appear that the organ is no less artificially and mechanically adapted to its office than the eye. Its general form is evidently adapted to the reception of sound, that is, knowing that what we denominate sound consists of pulses of the air, we perceive, in the structure of the ear, a suitableness to receive impressions from this species of action, and to propagate these impressions to the brain. The external ear, as we have seen, is calculated, like a trumpet used by the deaf, to catch, collect and convey onwards, the pulses just mentioned: it consists of a tube which leads into the head, lying at the root of this outward ear; of a thin membrane like a drum-head, stretched across this passage upon a bony rim; of a chain of moveable and highly-curious bones, forming a communication between the membrane and the interior canals and recesses of the skull; of cavities, similar in shape and form to wind instruments of music, being either spiral or portions of circles; of the Eustachian tube, like the hole of a drum, to let the air pass freely into and out of the barrel of the ear, either as the membrane vibrates, or as the temperature may be changed; and the whole labyrinth is wrought into the substance of the hardest bone of the body.

The communication within, formed by the ossicula, or small bones of the ear, is perfectly mechanical, and seems evidently designed to continue towards the sensorium the tremulous motions which are excited in the membrane of the tympanum or drum of the ear. The compages of the bones are so disposed and so hinge upon one another, as that, if the membrane of the drum of the ear vibrate, all the four are put in motion together, and by the result of their action work upon the base of that which is the last in the series, upon an aperture which it closes, and upon which it plays, which aperture opens into the winding canals that lead to the brain. This last bone is the stapes.

The office of the drum of the ear is to spread out an extended surface capable of receiving the impressions of sound, and of being put by them into a state of vibration. The business of the stapes is to repeat these vibrations. Hence it may be understood how the sensation of sound is excited, by any thing which communicates a vibratory motion to the stapes, though not, as in ordinary cases, through the intervention of the membrana tympani. This may be done by solid bodies applied to the bones of the skull, as by a metal bar held at one end between the teeth and touching at the other a tremulous body. It appears to be done, likewise, by the ear itself, even when this membrane, the drum of the ear, is greatly damaged; so that either in the natural or preternatural state of the organ, the use of the chain of bones is, no doubt, to propagate the impulse in a direction towards the brain, and to propagate it with the advantage of a lever. This mechanical advantage consists in increasing the force and strength of the vibration, and at the same time diminishing the space through which it oscillates: both these changes may augment or facilitate the still deeper action of the auditory nerves.

The advantage of the Eustachian tube may, as we have seen, be made out upon known pneumatic principles, being intended to bring a supply of air, when wanted, into the cavity called the tympanum; which cavity could not have answered the end required had it been left as a vacuum, or filled with an aqueous fluid, or been occupied with confined air.

The membrana tympani is not found in the ears of fishes, which furnishes an additional proof of what indeed is indicated by every thing about it, that it is appropriated to the action of air, or of an elastic medium. It bears, as we have seen, a resemblance to the head of a drum in this, that its use depends upon its tension. In the drum the skin is carried over a hoop, and braced as occasion requires, by means of strings attached to its circumference. In the ear the same purpose is provided for, more simply, by a different expedient, viz. by the handle-end of the malleus pressing upon its centre.

To demonstrate the wisdom of the

Creator in the structure of the ear, it has been observed, that it is situated in the most convenient part of the body, and in a part near the common sensory in the brain, to give more speedy information: in a part where it can be best guarded, and where it can be most free from annoyances, and where it gives the least hindrance to the exercise of any other part—in a part appropriated to the peculiar use of the principal senses:—in the most elevated part of the body, where it can perceive the greatest number of objects, and receive the greatest information, and also in the neighbourhood of the eye, with which it has a peculiar and admirable communication by its nerves. Thus, with regard to its situation and place in the body, the sense is admirably designed and contrived.

The external ear in different quadrupeds is very differently framed, but always exactly calculated for the creature's manner of life. Hares and such other animals as are daily exposed to insults from beasts of prey, have large ears directed backwards, their eyes warning them of any danger before: rapacious animals, on the other hand, have their ears placed directly forwards, as may be seen in the lion and cat. In hounds and other animals, that are designed to hear most distinctly the sounds coming from below, the ears hang downwards, or they are flexible, because they move their heads, for the most part, with greater difficulty than man. Man, who must equally hear sounds coming from all quarters, has his external ear placed in a vertical manner, somewhat turned forward. Moreover, as the form of this organ is various in various animals, so in each of them its structure is very curious and observable, being in all admirably contrived to collect the wandering impressions and undulations of sound, and to convey them to the sensory within.

We must conclude this article with some observations on the nature of sound, which is of such admirable use in the animal world. It is known from very simple experiments, that air is the vehicle of sound, for if the clapper of a bell be made to strike the side when it is under a glass receiver full of air, the sound will readily be heard, but if the experiment

be made in a receiver that has no air within it, the sound can scarcely be heard at all; and in a receiver containing condensed air, the sound will be much stronger. There is no doubt, therefore, that it is the air that conveys sounds to the organs of hearing. Sound propagates itself on all sides in right lines, when obstacles do not hinder it; so that every point of a sonorous body may be considered as being the common summit of a great number of very slender cones of an indefinite length. Sound employs a certain time to diffuse itself through the air, and it is longer in arriving at the ear, as that organ is farther from the sounding body. The velocity of sound is at the rate of 1142 feet in a second of time, and this, according to Dr. Derham, is the same in all weathers, whether the sky be clear and serene, or cloudy and turbid; whether it snows or rains, thunders or lightens; whether cold or hot, day or night, winter or summer; whether the mercury in the barometer rises or falls, in all changes of the atmosphere, wind only excepted.

"Who but an intelligent Being," says Derham, "what less than an omnipotent and infinitely wise God could contrive and make such a fine body, such a medium, so susceptible of every impression that the sense of hearing hath occasion for, to empower all animals to express their sense and meaning to others; to make known their fears and their wants, their pains and sorrows in mournful tones; their joys and pleasures in more harmonious notes; to send their minds at great distances in a short time; or to express their thoughts near at hand with a gentle voice or in secret whispers. Who less than the same most wise and indulgent Creator, could form such an economy as that of melody and music; that the medium should so readily receive every impression of sound, and convey the melodious vibration of every musical string, the harmonious pulses of every animal voice, and of every musical pipe, and the ear be as well adapted and as ready to receive all these impressions, as the medium to convey them; and finally that music should not only affect the fancy with delight, but also give relief to the mourner, and peace to those who are excited by strong passions. Who then can

reflect upon all this curious apparatus of the sense of hearing, and not give the great Creator his due praise? Who can survey all this admirable work, and not as readily own it to be the work of an omnipotent and infinitely-wise and good Being, as the most artful melodies we hear, are the voice or performances of a living creature."

Extracts from the Bishop of London's Charge.

[The following passages from the Bishop of London's Charge (1814), are curious and important. Designing in our Review department to take notice of them and of the strictures which they have drawn from the press, we give them at length and entire. The reader's attention is invited particularly to the paragraph relating to the Unitarians. Ed.]

FROM these considerations of domestic prudence our attention is now called to concerns of universal importance to the interests of the Christian world. The convulsions which threatened to subvert the hallowed and ancient fabrics of religion, of social order, and of civil and political liberty, are happily allayed. The storm has ceased to roar. In the sight of the nations assembled from the ends of the earth to be the ministers of God's justice, and the witnesses of his power, the pillar of usurped domination, erected on the ruin of thrones and the wreck of principles, has crumbled, at the bidding of the Almighty, into dust, and the tyranny, *which made the world as a wilderness, and destroyed its cities,** exists only in recollection, like the horrors of an oppressive dream. The restoration of peace has followed the triumph of truth and justice; and the moderation which has tempered the glories of victory with a milder radiance, may be hailed as an auspicious presage of settled and durable tranquillity. But prosperity has its dangers: the Spirit of evil is always busy:—though often confounded, he is never dismayed; though baffled, he returns to the contest with new arms; prepared alike to seduce or to intimidate, to succeed by violence or by fraud.

At so momentous a crisis, which I

would willingly consider as the commencement of a happier age, in which righteousness and truth shall flourish, it will not be amiss to reflect on the mischiefs which lurk in the bosom of peace, and which may eventually poison the sources of our national prosperity and grandeur. Of these the most obvious, though perhaps the least formidable in reality, is the infection of vice and infidelity from the renewal of intercourse with the continent. On this head I conceive we have little to apprehend for the sound, or even the reclaimable part of our population. There is indeed but too much reason to fear that the state of religion and morals in a neighbouring country is by no means satisfactory to the friends of piety and virtue. The French Revolution was not an accidental explosion, a burst of momentary passion or frenzy, but a deliberate and premeditated rebellion against authority human and divine: It was the struggle of desperate wickedness to shake off the salutary restraints imposed by religion and law on the worst passions of human nature. The conception, and still more the successful accomplishment, of a project thus singular in atrocity, bespeaks an unexampled inveteracy of corruption diffused through the vitals of the community; and it is not unnatural to infer, that the evil has derived an accession of extent and malignity from the systematic encouragement of licentiousness by a despotic government; from the destruction of churches; the neglect of public worship; and, above all, from the abolition of the Sabbath, and the blasting influence of an unchristian education on the minds of youth. But the grossness of vice without disguise will be rejected with disgust by the habitual feelings of virtuous decency incorporated with our national character. The common sense of the nation will form a security equally strong against the deadly contagion of irreligious principle. The cause of avowed infidelity has never prospered in this country: Attached by reflection and feeling to the interests of religion and virtue, we smile with contempt at the sophistries and sarcasms of the wretched literati, who, prostituting the powers of a dazzling wit and seductive eloquence to the gratification of public depravity, obtained a cele-

* Isaiah xiv. 17.

brity disgraceful and disastrous to themselves and their country, as the retailers of blasphemy, and the panegyrists and advocates of vice.

We are indeed exposed to dangers, and those of no ordinary magnitude. The opposite extremes of defect or excess of religious belief and feeling prevail among us, in a variety of modifications and degrees, to an alarming extent. The partisans of these several errors, disjoined in all other respects by a discordancy of principle, sentiment and ultimate views, are not the less disposed to unite in offensive alliance against the object of their common aversion, the Established Church.

The spirit of disaffection to religious truth, which may justly excite apprehension in this country, is not to be confounded with the gross and crude irreligion of our continental neighbours. A considerable period elapsed, after the establishment of the Reformation in this island, before the enemies of religion were sufficiently numerous to claim distinction as a party, or were emboldened by the tolerance of the age to make a public avowal of their sentiments. In this view, the origin of infidelity among us may perhaps be referred to the middle of the seventeenth century. Commencing about that period, it has since, at different times, and on different occasions, appeared under three distinct forms. It first burst on the astonished world, betraying its native deformity through a thin veil of metaphysical subtleties, and directing its open assaults against the fundamental truths of religion, and the sanctions of morality. But this absurd and audacious impiety was found so revolting to the reason and feeling of mankind, that the unbeliever abandoned a position, which was rendered untenable by popular detestation, and took his stand on the ground of Deism. We must not however imagine that attachment to any specific system of doctrine, or assent to any positive truth, was implied in the name of Deist. The term was adopted as a conventional symbol of union amongst all who agreed in the single principle of denying the truth of Revelation, however widely disjoined in belief and opinion on the subject of natural religion. In the issue of the controversies which followed, the advocates

of deistical tenets were completely unmasked; the fallacy of their arguments, and the pernicious tendency of their doctrines, were clearly and irrefragably demonstrated; the appellation of Deist became a term of reproach; and the licentious freethinker was identified in popular estimation with the professed atheist. The union of unbelievers, as a regular and ostensible party, was dissolved by this discomfiture; it was impossible to act with effect under a character which the reason and piety of the people regarded with contempt and horror; and, owing to this general disposition of the public mind, the direct attacks on religious and moral truth were for a long time few and feeble. The faction has again been embodied in modern times, under the less invidious denomination of a Christian sect. As all unbelievers in Revelation were formerly Deists, a considerable proportion of those who are styled Unitarians in the present day have no other title to the name, than their rejection of the principal doctrines which distinguish the Revelation of the gospel from natural religion. In this statement it is not my intention to wound the feelings of the conscientious Unitarian, who, while he rejects its peculiar dogmas, admits the general truth of Christianity. The charge of infidelity indeed attaches in a certain degree to all who refuse their assent to any material doctrine deducible by the established laws of interpretation from scripture; and great must be the force of that prejudice, which can overlook the inconsistency of arbitrarily imposing a meaning unwarranted by the usages of language, on a book to which all parties appeal as the standard and rule of faith. But I do not hesitate to aver my conviction, that the profession of Unitarian tenets affords a convenient shelter to many, who would be more properly termed Deists, and who by the boldness of their interpolations, omissions, and perversions, by the indecency of their insinuations against the veracity of the inspired writers, by their familiar levity on the awful mysteries of religion, and their disrespectful reflections on the person and actions of their Saviour, are distinguished from real Unitarians, and betray the true secret of the flimsy disguise which they have assumed as a cover from the

odium of avowed infidelity. Their position, it must be confessed, has been not unskilfully chosen: little ground has been lost in their retreat: the line of separation between the contiguous systems is often indiscernible, and at best faintly marked: and in return for the sacrifice of a name they have obtained a facility of diffusing their pernicious principles with less suspicion. The Unitarian system, it is true, having little to captivate the affections, and disgusting the unsophisticated reason by its obvious contradiction to scripture, has been hitherto regarded with cool indifference by the mass of the community. Its influence has generally been confined to men of some education, whose thoughts have been little employed on the subject of religion; or who, loving rather to question than learn, have approached the oracles of divine truth without that humble docility, that prostration of the understanding and will, which are indispensable to proficiency in Christian instruction. On this account the general advancement in knowledge, which ordinarily checks the growth of error, may be considered as favourable to the progress of this sect, which, inspirited and encouraged by opportunity, has long been straining every nerve to increase the number of its proselytes. The reflections naturally suggested by the preceding remarks, whilst they are creditable to the religious character of an age in which infidelity is reduced to sue for admittance in the garb of Christianity, afford the consolatory assurance, that, if the minds of our youth are secured from infection, we may easily frustrate the machinations of this enemy by detecting his fallacies, and exhibiting his principles in their true colours.

We now proceed to consider the dangers which threaten the peace of the church from an opposite quarter. During the course of the last twenty years the influence of religious sentiment on the people of this country has been increasing with progressive rapidity. The portentous excesses of crime and calamity, which followed the horrible experiment of adopting the principles of unbelief for the general rules of action, awakened the minds of men to serious reflection on their duties. And never was there a period in our history, in which so

strong a disposition prevailed to study the truths of Revelation, and to appreciate their value in the direction of human conduct. But, since good is not to be found without an admixture of evil, the irregular action of this feeling has given birth to a multiplicity of errors, which are more extensively received, and more pertinaciously cherished, as the transports of passion and the dreams of enthusiasm have greater attractions for human corruption, than the dull uniformity of sober belief, and the strictness of reasonable obedience. To enumerate the eccentricities of undisciplined affection, to mark the gradations of heresy from simple mistake or absurdity to gross corruption of faith, or mischievous principles of action, would be an endless task. Suffice it to observe, that intemperate effervescence of zeal is hardly consistent with the dominion of charity, or the love of truth, in the heart; and that deeper wounds have been inflicted on the church by the madness or folly of enthusiasts and fanatics, than by the malice of her most inveterate enemies. I do not affect to dread a renewal of the excesses committed by the Donatists of old, or even of the troubles excited by the Puritans in later times. The evil to be reasonably apprehended is a gradual diminution of attachment to the national church, which in its immediate effects would abridge the sphere of her beneficial influence, and might lead in its possible consequences to the subversion of an Establishment, the firmest support, and the noblest ornament of Christianity. That such is the ultimate object, I do not say, of rational and sober Dissenters of any denomination; but of that promiscuous multitude of confederated sectaries who have imbibed the spirit of malignant dissent, which in the prosecution of hostility against the established faith, forgets its attachment to a particular creed; there is the strongest reason to believe. The views of this dangerous faction are unintentionally seconded by a far more respectable description of men, who rightly conceiving that sound faith and sincere piety are the essentials of pure religion, entertain an indifference to ordinances and forms; overlooking the necessity of permanent fences for the protection of the flock, of regular channels for the dis-

tribution of the living waters; and forgetting that a well-constituted establishment, though it necessarily partakes of human imperfection, affords the best security, which can be devised by the wisdom of man, against the vicissitudes of events, the alternations of zeal, and the fluctuations of opinion.

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GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCXXII.

War-Horse.

The reign of George II. was, in a word, in an eminent degree, *the age of hobby-horses*. But since that period things have taken a different turn. His present Majesty, during almost the whole of his reign, has been constantly mounted on a great war-horse; and has fairly driven all competitors out of the field. Instead of minding our own affairs, or laughing at each other, the eyes of all his faithful subjects have been fixed on the career of the sovereign, and all hearts anxious for the safety of his person and government. Our pens and our swords have been drawn alike in their defence; and the returns of killed and wounded, the manufacture of newspapers and parliamentary speeches, have exceeded all former example. If we have had little of the blessings of peace, we have had enough of the glories and calamities of war. His Majesty has, indeed, contrived to keep alive the greatest public interest ever known, by his determined manner of riding his hobby for half a century together, with the aristocracy—the democracy—the clergy—the landed and monied interest—and the rabble, in full cry after him! and at the end of his career, most happily and unexpectedly succeeded—amidst empires lost and won—kingdoms overturned and created—and the destruction of an incredible number of lives—in restoring the *divine right of kings*,—and thus preventing any future abuse of the example which seated his family on the throne!

Edinb. Review.

No. CCXXIII.

"Extraordinary Resolution."

Dr. Rippon, in his Funeral Sermon on the Rev. John Ryland, 1791, has the following curious passage—

"In the beginning of the year 1744, he thus writes: 'Now in the depths of darkness, uncertain about the existence of a God, and the immortality of my own soul:' and in the close and review of another, thus, 'On my part . . . perplexing doubts concerning the immensity or omnipresence of God, have grieved me exceedingly.' This made him cry out and complain, as he often did, 'O the infidelity and atheism of my heart.' But in this distress, he was determined to use the means of information; and while he *walked in darkness, and, as to his own apprehension, had no light*, he came to the extraordinary resolution, of which the following is a copy:

" 'June 25, evening 10, 1744, æt. 20 years, 8 months, 2 days.

" 'If there is ever a God in heaven or earth, I vow and protest in his strength, or that God permitting me, I'll find him out; and I'll know whether he loves or hates me; or I'll die and perish, soul and body, in the pursuit and search.

" 'Witness, John Collet Ryland.' "

No. CCXXIV.

Dancing Immoral.

Murena, the Roman general and consul-elect, was impeached by Cato, amongst other things, for the scandal of his life, and particularly his *dancing*. Cicero defended him, and this was his way of meeting this particular charge:

"He admonishes Cato not to throw out *such a calumny* so inconsiderately, or to call the consul of Rome a dancer; but to consider *how many other crimes a man must needs be guilty of, before that of dancing could be truly objected to him; since nobody ever danced, even in solitude or a private meeting of friends, who was not either drunk or mad; for dancing was always the last act of riotous banquets, gay places and much jollity*: that Cato charged him, therefore, with what was the effect of many vices, yet with none of those, without which that vice could not possibly subsist; with no scandalous feasts, no amours, no nightly revels, lewdness, no extravagant expense, &c."

Pro Muren. 6.

POETRY.

*Chaucer's Dying Ode.**
Gode Counsaile of Chaucer.

I.

Flie fro the prese and dwell with sothfast-
nesse,
Suffice unto thy gode though it be small,
For horde hath hate, and climbyng tikil-
nesse,
Prece bath envy, and wele it brent ore all,
Savour no more then The behovin shall,
Rede well thyself, that othir folke
canst rede,
And trouthe The shall delivir it is no
drede.

II.

Paine The not eche crokid to redresse,
In trust of her that turnith as a balle,
Grete rest standith in litil businesse,
Strive not as doith a crocke against a
walle,
Beware also to spurre again a nalle,
Demith thy self that demist other's
dede,
And trouthe The shall delivir it is no
drede.

III.

That The is sent receive in buxomenesse;
The wrastlyng of this world askith a
falle,
Here is no home, here is but wildirnesse,
Forthe pilgrim forthe o best out of thy
stalle,
Loke upon high, and thank thy God of
all;
Weivith thy luste and let thy ghoste
The lede,
And trouthe The shall delivir it is no
drede.

Attempted in Modern English.
The Poet's last Advice.

I.

Fly from the crowd, and be to virtue true,
Content with what thou hast tho' it be
small,
To hoard brings hate; nor lofty thoughts
pursue,
He who climbs high endangers many a
fall.
Envy's a shade that ever waits on fame,
And oft the sun that raises it will hide;
Trace not in life a vast expansive scheme,
But be thy wishes to thy state ally'd.
Be mild to others, to thyself severe;
So truth shall shield thee or from hurt or
fear.

II.

Think not of bending all things to thy will,
Nor vainly hope that fortune shall be-
friend;

* In a MS. in the Cotton Library, this title is inserted; *A Balade made by Giffry Chauncer, upon his Dethe Bedde, lying in his grete Anguysse.*

Inconstant she, but be thou constant still,
Whate'er betide, unto an honest end.
Yet needless dangers never madly brave,
Kick not thy naked foot against a nail;
Or from experience the solution crave,
If wall and pitcher strive which shall
prevail?
Be in thy cause as in thy neighbour's clear,
So truth shall shield thee or from hurt or
fear.

III.

Whatever happens, happy in thy mind
Be thou, nor at thy lot in life repine,
He escapes all ill, whose bosom is resign'd,
Nor way nor weather will be always fine.
Beside, thy home's not here, a journey this,
A pilgrim thou, then hie thee on thy
way;
Look up to God, intent on heavenly bliss,
Take what the road affords and praises
pay;
Shun brutal lusts, and seek thy soul's high
sphere;
So truth shall shield thee or from hurt or
fear.

ERIN.

(From Drennan's Fugitive Pieces.)

When ERIN first rose from the dark-swell-
ing flood,
God bless'd the green island, he saw it was
good;
The Emerald of Europe, it sparkled, it
shone,
In the ring of this world the most precious
stone!

In her sun, in her soil, in her station thrice
blest,
With her back turn'd to Britain, her face
to the West,
Erin stands proudly insular, on her steep
shore,
And strikes her high harp to the ocean's
deep roar.

But when its soft tones seem to mourn and
to weep,
The dark chain of silence is cast o'er the
deep;
At the thought of the past tears gush from
her eyes,
And the pulse of the heart makes her white
bosom rise:—

"O sons of green Erin, lament o'er the time,
When religion was—war, and our country
—a crime;
When men in God's image inverted his plan,
And moulded their God in the image of
man.

"When the int'rest of state wrought the
general woe,
The stranger—a friend, and the native a
foe;

While the mother rejoic'd o'er her children
distress'd,
And clasp'd the invader more close to her
breast.

"When with pale for the body and pale for
the soul,
Church and State join'd in compact to con-
quer the whole;
And while Shannon ran red with Milesian
blood,
Ey'd each other askance, and pronounc'd
it was good!

"By the groans that ascend from your fore-
fathers' grave,
For their country thus left to the brute and
the slave,
Drive the demon of bigotry home to his den,
And where Britain made brutes now let
Erin make men.

"Let my sons, like the leaves of their sham-
rock, unite,
A partition of sects from one footstalk of
right;
Give each his full share of this earth and
yon sky,
Nor fatten the slave where the serpent
would die!

"Alas! for poor Erin, that some still are
seen
Who would dye the grass red in their ha-
tred to green;
Yet, oh! when you're up and they down,
let them live,
Then yield them that mercy which they did
not give.

"Arm of Erin! prove strong, but be gentle
as brave,
And uplifted to strike, still be ready to
save;
Nor one feeling of vengeance presume to
defile
The cause, or the men of the **EMERALD
ISLE.***

* The cause, or the men of the *Emerald
Isle.*

It may appear puerile to lay claim to a
priority of application in the use of an epi-
thet, but poets, like bees, have a very
strong sense of property, and both are of that
irritable kind as to be extremely jealous of
any one who robs them of their hoarded
sweets. The sublime epithet which Milton
used in his poem on the Nativity, written
at fifteen years of age, (his "thunder-clasp-
ing hand,") would have been claimed by
him as his own, even after he had finished the
Paradise Lost. And Gray would prosecute
as a literary poacher the daring band that
should presume to break into his orchard,
and appropriate a single epithet in that
line the most beautifully descriptive which
ever was written—

"The breezy call of incense-breathing
morn."

"The cause it is good, and the men they are
true,
And the green shall outlive both the orange
and blue;
And the daughters of Erin her triumph
shall share,
With their full-swelling chest and their
fair-flowing hair.
"Their bosoms heave high for the worthy
and brave,
But no coward shall rest on that soft swell-
ing wave;
Men of Erin! awake, and make haste to
be blest!
Rise, arch of the ocean! Rise, Queen of
the West!"

ASPIRATION.

(From the same.)

O! how I long to be at rest!
No more oppressing or opprest,
To sink asleep on nature's nursing breast!
In Earth's green cradle to be laid,
Where larks may build, where lambs
have play'd,
And a clear stream may flow, and soothe
my hov'ring shade.

The twilight mem'ry loves to spread,
Haply, may linger o'er my head,
And half illumine the long-departed dead.

THE HARP.

(From the same.)

The Harp, our glory once, but now our
shame,
Follow'd my Country's fate, and slept with-
out a name!
Angelic ERIN brush'd it with her wings—
Surpris'd by sudden life, the trembling
strings
Faintly gave forth one recollective strain,
Then sought the quiet of the Tomb again!

On such authority, a poetaster reclaims the
original use of an epithet—"the Emerald
Isle,"—in a party song, written without the
rancour of party, in the year 1795. From
the frequent use made of the term since
that time, he fondly hopes that it will
gradually become associated with the
name of his country, as descriptive of its
prime natural beauty and its inestimable val-
ue. A sweet-sounding name is sometimes
a wheel on which a nation runs down to
posterity with greater ease and celerity.
The Greek language charioteered that peo-
ple to the temple of immortality; and Vol-
taire shrewdly remarks, that many heroes
are lost to the world, like the founders of
the Swiss Republic, Melchtal, Stuffacher,
Vallkerfurst, &c. by the jaw-breaking arti-
culation of their names:—"La difficulté de
prononcer des noms si respectables nuit à
leur célébrité."

OBITUARY.

Feb. 18, at Bourdeaux, Mrs. PERRY, wife of the proprietor of the *Morning Chronicle*. The circumstances of her death, as related in that paper, are very melancholy and affecting. She had spent the severe winter of 1813—14 at Lisbon, to which place she had been recommended by her physicians, on account of a complaint in the chest which threatened consumption. In the summer of 1814, she was so greatly improved in health that she had the flattering prospect of returning to the bosom of her family. Accompanied by one of her daughters (a child) and a female friend who attended her from motives of devoted affection, she embarked for Bourdeaux on board a Swedish galliot, towards the end of June. Scarcely had they crossed the Bar of Lisbon when they were taken by an Algerine frigate. The cargo and passengers were proved to be English, but the barbarians paid no attention to this. Poor Mrs. Perry, in her delicate state of health, had to sustain with others the ill-usage of these scoundrels. When any remonstrance was made in behalf of property, they answered by shewing a pistol or a dagger. They were removed from the galliot to the frigate, and back to the galliot, in the rudest manner, and subjected to the most wretched hardships. When a sail approached they were crammed below decks. The effects of this on a consumptive patient may be imagined. When they reached Algiers, the British Consul paid no attention to their case. The Swedish Consul, however, exerted himself for their deliverance.—“Of the qualities of Mrs. Perry,” says the writer in the *Chronicle*, “we forbear to speak as our hearts would dictate. The best testimony to her character was the influence which the sweetness of her temper, the rectitude and purity of her sentiments, and the elegant endowments of her mind had on all with whom she was merely acquainted, and the affectionate interest which they secured her in the bosom of her friends. To these friends, to her husband, and her young family, her loss is irreparable. She had just turned her thir-

ty-eighth year.”—Her death may not unfairly be laid against that abominable system of plunder and outrage, which the nations of Europe shamefully omit to exterminate.

Chatham, April 4th, 1815,

March 24, at Chatham, aged 60, Mr. JOHN ROBINSON. He was a native of Donnington (near Spalding) in Lincolnshire. His parents were Calvinists, but he had always an utter aversion to what the pious Geneva reformer himself has termed the *tremendous decree* of reprobation. At a period too often marked by precipitate resolution, Mr. Robinson, in spite of parental remonstrance, engaged in a maritime life and continued in his Majesty's Naval Service in the capacity of a gunner till he was superannuated a few years ago. While quite a boy on ship-board, he confessed to have frequent checks of conscience for what was amiss and from a sense of religious duty (probably the effect of a well-ordered education) he would often be reading a manual of prayers, with which he had furnished himself. At this time, and when arrived at maturity, he used when on shore to attend the services of the established church, till being one Lord's-day afternoon invited by a serious female in the town where he resided, to hear a Wesleyan preacher, he joined himself to that community and became for many years one of the most strenuous defenders of the Methodist doctrine, and never relaxed as it respects their discipline in a partiality for that people. In Mr. Robinson, were united a desire to attain a knowledge of divine truth, and a determination to avow whatever appeared from superior evidence, on examination, to answer that description; and here it is necessary to be observed, that he was far from hasty in forming his conclusions, they being in general the result of a patient and persevering investigation. From a simile that he made use of with reference to the writer of this article, it seems that his frequent conversations with him on theological topics, had operated as a preparation to his em-

bracing Unitarian principles, though he was not decided in, nor declared his belief of the doctrine till after he had heard the luminous statement of it from the Rev. W. Vidler, in his lectures at Chatham, in the summer of 1813. At the commencement of his illness, he requested to be visited by the individual who records this memorial of him; the first opportunity was embraced for the purpose, and knowing how much is said, as to the inefficacy of rational religion, particular inquiry was made as to the state of his mind, in the maintenance of those opinions he had at length adopted, to which he gave the most satisfactory replies, citing with christian confidence, the language of the apostle, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart, that God hath raised him from the dead, thou shalt be saved." During his confinement, a member of the society to which he previously belonged, came to see him; the good man on taking his leave, asked Mr. Robinson if he should have any objection to his praying with him? Surely not, was his answer: "but observe, I shall only say Amen to what I shall say Amen," so tenacious was he as to the proper object of divine worship, and the mode of our addresses to him. Though he had discarded the popular notion of the soul's separate existence, yet the contrary view did not diminish his comfort, or deprive him of hope in his end, but rather added energy to his expectations. On mentioning to him an observation of the philosophic Franklin, viz. "Death is as necessary to our constitution as our sleep, we shall rise refreshed in the morning," he perfectly acquiesced in the idea and discoursed on a future state, as one whose "affections were set on things above." While present with him, about a week before his dissolution he on a sudden, uttered the ejaculation, "Whom have I in heaven but thee, and there is none on earth that I desire beside thee," with an emphasis and fervour seldom exceeded. He was then asked if he recollected what language the Psalmist used, in immediate connexion with this? He replied, in the negative: it was then repeated, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever;" which on hear-

ing, he declared in both parts as expressive of his experience. The reason for being so diffuse and particular in this account, is that some uncharitable persons have had the temerity, in spite of reverse circumstances, to pronounce that he left the world under awful terrors, arising from having changed his creed. It is not a little remarkable that Mr. Robinson, when in health, intimated to his friend, that he hoped in his expiring moments, no one of the self-assumed Evangelical profession would tease him with questions as to things of a mere sentimental nature, lest some expressions might be extorted from him when he was non-recollective, contrary to what might be the pure fact. Happily his faculties remained entire till a day or two preceding his death; yet then his lucid intervals were brightened by a pleasing persuasion of "the love of God, which is in Christ Jesus our Lord," fully assured (as he was, of late, wont to express himself) that "by grace are we saved." His character may be summarily comprehended in saying "He was a faithful man and feared God above many." T. C. A.

Rev. Andrew Fuller.

On Sunday, the 7th inst. at Kettering, in Northamptonshire, the Rev. ANDREW FULLER, many years pastor of the Baptist Church in that town, and Secretary of the Baptist Missionary Society, from its commencement in 1792. From the eminence of his talents as a minister, and from his laborious exertions in conducting and promoting the missions in India, his loss will be very seriously felt by the denomination of which he was a bright and distinguished ornament; while all friends of Christianity who are acquainted with him or his labours, will deeply sympathize in this afflicting event.

Morn. Chron. May 10.

Dr. William Cleaver.

15th Inst. DR. WILLIAM CLEAVER, Bishop of St. Asaph. He was first raised to the bench in 1787, being then made Bishop of Oxford, from which see, if we recollect aright, he was translated to Chester. The archdeaconry of St. Asaph and the vicarage of Northop, in Flintshire, were held by the Bishop.

INTELLIGENCE.

Communication from Dr. Thomson, of Halifax, relative to a Church of Unitarian Christians, at New-church, in Rossendale, Lancashire.

SIR, *Halifax, May 13, 1815.*

A few months ago I became acquainted with the circumstances and with the ministers of an Unitarian Church at New-church, in Rossendale, distant about twenty miles from this place, and about eight miles from Rochdale. Within these few days the following document passed through my hands. As it seemed to me to contain an interesting, though necessarily brief and imperfect history of the rise, progress, and present state of the Unitarian Church alluded to, I obtained permission from one of the parties chiefly concerned in it, to have it copied with liberty to transmit it to your journal. It has been faithfully copied by my friend Mr. Astley.

From the Trustees and Church of Unitarian Christians, on behalf of their Minister, meeting in Bethlehem Chapel, at New-church, in Rossendale, Lancashire, to the Trustees of Lady Hewley's Fund.

GENTLEMEN,

Having heard that you are entrusted with bounty which enables you to relieve the distresses of needy ministers, we beseech you of your clemency to hear us a few words.

In the year 1806 (previous to which the greater part of us were in the Methodist connexion) a Mr. Joseph Cooke was expelled the Methodist connexion for teaching doctrines which were deemed anti-methodistical, but which it is unnecessary here to mention. A Chapel was built for him in Rochdale, in which he laboured a few years, till he wore out a slender constitution and a vigorous and inquisitive mind by excessive application to his work. We who are the subject of this memorial had sat two years under the ministry of Mr. Cooke, while he was in the Methodist connexion; and having embraced the offensive doctrines for which he was expelled, in the year 1807 about thirty or forty of us, (one of which was a local preacher) left the Methodist connexion, and invited Mr. Cooke to New-church, a place about eight miles north of Rochdale, to preach for us. He accepted our invitation and came once a month to our assistance, as long as his health permitted, while our local preacher supplied his place at Rochdale. The progress which our ministers made, and taught us to make in thinking; and the pecuniary embarrass-

ment in circumstances to which the communication of our thoughts has led us, being two things, we will speak of them apart.

We had been set a thinking, by the anti-methodism which Mr. Cooke was supposed to have taught. From this we began to examine the doctrine of original sin as commonly taught; and we thought we saw sufficient reason to discard such an unscriptural, irrational doctrine. At least such it now began to appear to us. Being pretty well settled in this, we proceeded to examine the doctrine of Atonement; which as commonly taught, teaches us that God the Father cannot, and be just, shew any mercy to the sinner, till the claims of his justice are satisfied. Man cannot make this satisfaction. According to this scheme, another God, called God the Son, who in every respect is equal with the Father, makes satisfaction to his Father. It struck us, that if the Father required a satisfaction to his justice, the Son if equal with him must for the same reason require one too; and then it gave us the ideas that there was one God who was stern and inflexible, another kind and generous, and yet these are one and equal in perfection; these with a whole heap of inconsistencies which gather round this doctrine, caused us to cast this ancient piece of orthodoxy to the moles and to the bats. We then began to think about God being Three in One and One in Three. This we could not understand. Much we thought but nothing we said on this subject in public, for the space of twelve months. Perhaps at this period, we might well be called Sabellians. Thus far our ministers had led us from orthodoxy to heterodoxy, when in March, 1811, our much esteemed, useful, and laborious pastor, Mr. Cooke was taken from us by death. For many months previous to his decease he had been unable to attend upon his regular ministry. But notwithstanding this, his mind was all alive to thinking, and we verily believe had he recovered his former strength, he would have been one of the most laborious promoters of Unitarianism in this kingdom.

Our condition was now the most critical and trying that can be imagined. Our principal dependance for a supply of preaching had been upon Mr. Cooke. Now he was gone. Our orthodox neighbours had long misrepresented our sentiments, and had been very liberal in dealing out damnation; but now they made another desperate attack. The death of Mr. Cooke, said they, was a judgment from God inflicted for broaching such damnable heresy,

and it was predicted that all would now sink into oblivion. Our pains were much increased by considering ourselves as the only people in the country, if not in the world, who believed these things; and often, in condoling what in the anguish of our minds we conceived to be our misfortune, have we said to one another, "There is no people in the world, who believe as we do and are treated as we are." For however strange it may appear to those whose acquaintance with men and things have been more extensive than ours, we did not at this time know that there were any Christians called Unitarians (though there were some in Rochdale) nor did we know that there was any book except the *Bible* that taught the doctrines we had embraced. In this distress, ready to faint under our trials, we called a meeting of the Society which now consisted of about sixty persons, all of whom were poor, labouring men and women. The result of which was, to attempt to proceed in what we had begun. It was observed we could not hear preaching elsewhere with any satisfaction. That while Mr. Cooke had been sick, the congregations had been well satisfied with the junior preachers. (Some months before this, another young man had begun to preach; and a few months after this another began.) That we could not conscientiously give up what from conviction we had embraced. The conversation at this meeting greatly strengthened our hands; we set about our work, continued to inquire after truth, and immediately after this we relinquished the doctrine of the Divinity of Christ. Indeed, the place at which we are now arrived, is supposed by our orthodox neighbours to be "the mystery of iniquity."

What considerably added to our distress when Mr. Cooke died was the state of our finances. In the year 1808 we built a chapel which cost more than 500*l*. A little more than 100*l*. of this was begged from amongst ourselves; the rest, to the amount of 400*l*. was borrowed. The interest of this money was to be paid from the seat rents. The novelty of our sentiments, and the offence that was generally taken at them, along with the death of Mr. Cooke, made us tremble under this burthen. We perceived, however, that our condition needed all the exertion and support which we were capable of giving it, and the result has been very different to any thing we then thought of. We have not only been able to keep our chapel, but our congregation is now larger than it was when Mr. Cooke died; and we have reduced the debt upon our chapel to 350*l*. (100*l*. of this debt is now wanting, and has long been wanted, nor do we know either where to beg or borrow it.) For this,

however, under God, we are indebted to the young men our preachers, but principally to one who has always resided amongst us (the other young men live eight miles from us); this young man in opposition to the strong prejudices and attachments formed by Methodistical instructions and associations has sought for truth and found what we conceive to be the genuine truths of the gospel, without any assistance save that which his *Bible* afforded. In the pulpit he boldly yet cautiously advanced and defended them, in such a way as has silenced some of his adversaries. But in this work he has spent more time and strength, than we have been able to requite him for. Such generally has been the badness of trade, and the consequent poverty of our circumstances, that we believe on an average, since he became our minister, he has not had for all his services more than 10*l*. a year.

GENTLEMEN,

We have heard of your liberality, and that as the Trustees of Lady Hewley's Fund you have it in your power to be kind to the needy. We have given you a very brief account of our rise, progress, and present condition as a church of God on Unitarian principles. We pray you would consider the condition of our worthy, needy minister. We think it no flattery to say that he has been worthy a better treatment than we have been able to give him or can give him. We have therefore, being beggars, made his and our condition known to you; may the abundance of your liberality abound to the relief of our poverty, to the encouragement and support of our worthy minister. And may the divine bounty cause your fund to be enriched, that you may bless the families of many indigent ministers.

(Signed)

JOHN LORD,
JONATHAN RUDMAN, } Trustees.
JAMES HOLT.

GENTLEMEN,

I do most cordially recommend the case of the people at New-Church and their minister, my lately acquired but highly esteemed friend, to your regard.

WM. ALLARD.

Bury, May 6th, 1815.

To the Trustees of Lady Hewley's Fund.

GENTLEMEN,

We the undersigned beg leave to recommend to your particular attention the case of the Rev. John Ashworth, the resident minister of a Society of Unitarians which has recently been established at New-church, a populous manufacturing district. The congregation consists chiefly of weavers, a sober, honest and industrious

people, but of very limited means for the support of a minister.

WM. HASSAL,
G. W. ELLIOTT,
WM. WALKER.

Rochdale, May 8th, 1815.

RICHARD ASTLEY,
WM. KERSHAW,
RAWDON BRIGGS,
JOHN RHODES,
J. R. RALPH,
JOHN THOMSON,
C. H. DAWSON.

Halifax, May 10th, 1815.

To this document, and to the testimonials by which it is supported, I feel as if it were impertinent to add any thing. A few words of explanation, however, seem necessary. I am happy to say, that the trustees of Lady Hewley's Fund, at their Annual Meeting on Thursday, the 11th inst. had the kind consideration to answer the prayer of the petition by a grant of 12*l*. This, like the other grants from that Fund, will, it is presumed, be continued annually.

The circumstances contained in the petition, cannot fail to excite a deep and lively sympathy in the mind of the Unitarian body. Here is an instance of a few uneducated persons in the lower classes of society, having become Unitarians by reading the scriptures, and by endeavouring to understand those scriptures as by scripture and reason interpreted; without any assistance from Unitarian writers or Unitarian preachers, without knowing of the existence of any Unitarian book-society, without ever having heard of the name Unitarian, or of the religious body to which it is applied. I understand that the number of hearers at Bethlehem Chapel in an afternoon is about 200, in a morning not quite so many. Far be it from me not to acknowledge the early obligations of this people to the late Mr. Cooke. He led them in the way; he "set them a thinking." He was dead before I knew any thing of this neighbourhood. He has always been represented to me as a very excellent and amiable man, and as possessed of great talents for preaching and for ministerial usefulness. But he himself was not, I believe, a learned man. He was not an Unitarian; at least he was only on his way to that goal, which some of his people after his death, and the Religious Society in Rossendale, reached. He was a travelling preacher amongst the Wesleyan Methodists, and was expelled by their Conference, for preaching the doctrines of "justification by faith," and "the witness of the Spirit," in a way which they deemed heresy.*

* A Memoir of the late Mr. Joseph Cooke, with an account of his writings, and of his expulsion from the Methodists,

But I forbear to enlarge and trespass farther on your limits on this part of the subject; and it is the less necessary, as Mr. John Ashworth, the resident minister of the congregation at New-church, will, I believe, at his earliest leisure, draw up a detailed account of the rise and progress of their inquiry after scriptural truth; and will give an account of the manner and order in which the several doctrines of reputed orthodoxy, came to be questioned and discussed by them; and of the arguments and trains of thought which induced them successively to reject them. Such an account will form a curious and instructive pamphlet; and I will take care that it shall, some way or other, find its way through the press. In the mean time, your readers have before them a short but faithful account of an experiment, successfully conducted in the investigation of scripture truths; proving in its results that the Unitarian views of the gospel are level to the understandings of the unlearned, and adapted to the religious wants and wishes of the poor.

But I cannot allow the conclusion to rest here. A duty, I conceive, arises from the knowledge of these circumstances, which I shall endeavour to state and to enforce. It will be seen that the Rossendale Unitarian Chapel is encumbered with a debt of 350*l*. I say *encumbered*, for it is a great weight around their necks, and the interest of the debt consumes the means which ought to be, and could otherwise be, directed to the support of their minister. The seat-rents amount to about 26*l*. per annum upon an average; out of this the interest of the 350*l*. is paid; from this, and I believe occasional collections, Mr. Ashworth has received, never more than 10*l*. per annum; and the residue from the seat-rents and from the collections, is applied to liquidate the principal of the debt. Upwards of 50*l*. has been so liquidated. In looking at the smallness of the seat-rents, the condition of the congregation is to be considered. Every member of it, man and woman, is obliged to work at some handicraft trade for daily bread, with the exception of one female who keeps a retail shop. The chapel is alternately supplied by the three ministers mentioned in the memorial; who also preach in rotation at Rochdale to a residue of Mr. Cooke's flock, and hold meetings for prayer, preaching and religious conversation, at eight or nine different places in the neighbourhood of Rochdale and New-church. The following is the distribution of their work for the first six months of the present year.

could not fail to be highly interesting and useful.

And now I say unto you, refrain from these men, &c.—*Acts, chap. v. verses 38, 39.*

Places of Meeting.	Jan.			Feb.			March.			April.			May.			June.								
	15	22	29	5	12	19	26	5	12	19	26	2	9	16	23	30	7	14	21	28	4	11	18	25
Rochdale, 10½ 2½	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4
Newchurch, 10½ 2½	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1
Padlitham and Burnley	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1
Whitworth,	5	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1
Kitbooth,	7	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1
Nacks,	11	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1
Broad-o'th'-Lane, ...	8	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1
Lowerplace,	10	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1
Buersill,	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4	1	5	1	4
School Room, 11 ..																								

Preachers and Prayer-Leaders.

1. JOHN ASHWORTH	7. J. ASHWORTH	9. J. DRIVER	11. J. LOMAX
2. J. RUDMAN	J. T.	J. L.	R. A.
3. J. POLLARD	T. J.	R. W.	A. P.
4. J. TAYLOR	8. J. HOYLE	10. B. HOWARTH	
5. J. WILKINSON	J. B.	W. G.	
6. J. ROBINSON	G. R.	J. C.	

Monthly Conversation Meetings on Religious Subjects, when the vacant column occurs.

I shall now say a few words of the three ministers, with whom I am acquainted, in the order in which they are mentioned in the memorial. Mr. John Ashworth, resident at New-church, was a local preacher amongst the Wesleyan Methodists, and expelled for heresy. He has never received more and often less than 10*l.* per annum for his ministerial services. He is a clothier, a manufacturer of blankets and coarse woollens. He made use of a contrivance to suspend a book before him at the loom, so that he could read and weave at the same time. In this way he read Stackhouse's History of the Bible. Mr. James Taylor resides near Rochdale. He is a fuller and cloth-dresser. He has, from conscientious motives, always declined receiving any thing whatsoever for his services. Mr. J. Ashworth and Mr. J. Taylor were local preachers in connexion with Mr. Cooke, after his expulsion from the Methodists. Mr. James Wilkinson, who began to preach soon after Mr. Cooke's

death, is a shoemaker in Rochdale. I understand he has never received more (and perhaps generally much less) than 5*l.* per annum. He has a wife and three little children. Such are the men to whose disinterested labours the Unitarians in the district of which I have been speaking, are so much indebted. I have had opportunities of hearing these preachers, and I bear my willing testimony of approbation of their services. They speak without notes. Their services are scriptural, plain, pious and edifying; and I consider both the ministers and their services as well adapted to spread the knowledge of Unitarianism amongst the middle and lower classes of society. I trust that these facts are sufficient to prove that the Unitarians, as a body, are much indebted to these men. I trust that these facts will interest the liberal and the affluent in that body to lend a helping hand in lessening or removing altogether, the pecuniary incumbrances on the Rossendale chapel. Now

then for an effort and let us extinguish this debt of 350l. ! This debt which is so oppressive at New-church, becomes nothing when divided and shared by the Unitarian public. This debt is felt as a great incumbrance by their worthy minister; not from the most remote consideration of his own interest, but from an anxious wish, that by the reduction of the debt in his life-time, he may know that of the money advanced upon the Chapel every one has received his own with interest. And particularly as a considerable part of this debt was borrowed from and is wanted by persons not belonging to the religious Society.

I add the names of a few individuals by whom donations, however small, will be thankfully received; and with your leave, Mr. Editor, the subscriptions may from time to time be published in the Monthly Repository; a mode of acknowledgement which will save some trouble and expense both to the subscribers and the receivers.

I cannot close this appeal to the justice and liberality of the Unitarian public, without stating that there are attached to the New-church Chapel a Sunday School and a Vestry Library. And I take this opportunity of soliciting from the subscribers and committees belonging to the several Unitarian Tract Societies, and from the authors in the Unitarian cause, the gift of any Tracts or larger works, for the Library and for distribution amongst the Unitarians in Rosendale.

I am, dear Sir,

Yours with great respect,

JOHN THOMSON.

Donations in aid of liquidating the debt of £350 upon the Unitarian Chapel at New-church, in Rosendale, Lancashire, will be received by

*The Rev. Robert Aspland, Hackney Road,
The Rev. Richard Astley, Halifax,
The Rev. William Johns, Manchester,
Mr. William Walker, Rochdale, and
Dr. Thomson, Halifax.*

The following Subscriptions have been received and paid to the Trustees of the Chapel:

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Samuel Shore, Esq. Meersbrook	3	0	0
Rev. William Johns, Manchester	1	0	0
Rev. Richard Astley, Halifax	1	1	0
Miss Cartledge, Brow Bridge	1	1	0
Miss Wood, Headingley	1	1	0
Dr. Thomson, Halifax	1	1	0
	<hr/>		
	£8	4	0

Meeting of the Bourbon and Napoleon Armies at Melun.

[From the Examiner.]

The following highly interesting account of the turn, upon which every thing seems to have hung in this business, is taken

from a brother journalist who is not apt to be very eloquent, but who appears to have caught a sort of second-hand inspiration, in spite of himself, from the mere force of what has been told him. It is impossible to read it without hearing, in a manner, the silence of the awful moment described, and then, after a pause, the small but quick gathering of the sounds, that announced the strange Being who came to break it:—

“Many of the Nobles,” (says the *Morning Post*) “who from their warm attachment to their unfortunate monarch have been also obliged to fly from France and follow his fortune, arrived in town yesterday. We have conversed with several of them, who have communicated to us the following highly interesting particulars of the late events:—

“They estimate the number of national guards, volunteers, and other troops, collected at Melun, to stop the march and crush the hopes of the tyrant, at not less than 100,000 men. The best spirit seemed to prevail amongst them. They appeared devoted to the cause of the king, and eager to meet and repel his antagonist. A powerful artillery strengthened their positions. Relying on their numbers, they had left the town, the rocks, and the forest of Fontainebleau unguarded, preferring the flat plains of Melun, where the whole of their army might act at once against the comparatively small band of the invader.

“On the 20th Buonaparte reached and occupied Fontainebleau without the least opposition. He had at that time with him only 15,000 veteran troops, but other divisions were either following him, or advancing to support his right and left flanks on parallel lines of march. Ney, whose corps is stated to have amounted to 30,000 men, had previously communicated to the Court a declaration signed by the whole army under his command, both officers and privates, in which they stated, “that they respected him too much to deceive him; that they would not fight for Louis the XVIIIth, and that they would shed all their blood for Napoleon the Great.” This declaration, which sufficiently explains the apparent hesitation, inactivity, or want of skill of Ney, did not, however, entirely extinguish the hopes of the Bourbons. They still relied on the good disposition and numbers of the troops at Melun, and blinded by the addresses sent up from many garrisons and provinces at the very moment of their defection, still thought that their cause would be espoused by the nation as her own. As a measure of precaution, however, part of the King’s household was dispatched to secure the road to Calais, in case a retreat should prove necessary, and on the 19th occupied Amiens.

“Early on the morning of the 21st,

preparations were made on both sides for the encounter which was expected to take place. The French army was drawn up *en echelons* on three lines, the intervals and the flanks armed with batteries. The centre occupied the Paris road. The road from Fontainebleau to Melun is a continual declivity, so that on emerging from the forest you have a clear view of the country before you, whilst, on the other hand, those below can easily descry whatever appears on the eminence. An awful silence, broken only at times by peals of martial music, intended to confirm the loyalty of the troops by repeating the royal airs of *Vive Henri Quatre*, and *La Belle Gabrielle*, or by the voice of the commanders and the march of divisions to their appointed ground, pervaded the king's army. All was anxious expectation; the chiefs, conscious that a moment would decide the fate of the Bourbon dynasty, and the troops, perhaps secretly awed at the thought of meeting in hostility the man whom they had been accustomed to obey. On the side of Fontainebleau, no sound, as of an army rushing to battle, was heard. If the enemy was advancing, his troops evidently moved in silence. Perhaps his heart had failed him, and he had retreated during the night. If so, France was saved and Europe free. At length a light trampling of horses became audible. It approached: an open carriage, attended by a few hussars and dragoons, appeared on the skirts of the forest. It drove down the hills with the rapidity of lightning: it reached the advanced posts—"Long live the Emperor," burst from the astonished soldiers! *Napoleon! Napoleon the Great!* spread from rank to rank; for, bareheaded, Bertrand seated at his right, and Drouet at his left, Napoleon continued his course, now waving his hand, now opening his arms to the soldiers; whom he called his friends, his companions in arms, whose honour, whose glories, whose country (the Tyrant said) he now came to restore. All discipline was forgotten, disobeyed, and insulted; the commanders-in-chief took flight; thousands rushed on his passage; acclamations rent the sky. At that moment his own guard descended the hill—the Imperial March was played—the eagles were once more displayed, and those whose deadly weapons were to have aimed at each other's life, embraced as brothers, and joined in universal shouts. In the midst of these greetings did Napoleon pass through the whole of the royal army, and placing himself at its head, pursued his course to Paris. The population of the villages flocked round him; the inhabitants of Paris, informed of his approach, came out to meet him, and at the head of two hundred thousand persons, (to the eternal disgrace of Frenchmen be it said) in the midst of enthusiastic accla-

mations, did he re-enter the capital, and seat himself in the Palace of Kings."

"Such is the account," concludes the editor, "which we have received from some, whom Buonaparte's triumph has forced to seek a shelter in this country. They agree in stating"—(and here comes a piece of our old friend's native and unassisted eloquence)—"they agree in stating—Oh! what horrible depravity!—that the enthusiasm displayed in his favour by the people approaches to wildness. They know not how to account for the monster's popularity, but say that it surpasses all that was evinced towards him in the midst of his most brilliant victories. Not a musket is said to have been fired since the period of his landing, and both the military and the people are represented to have received him with equal enthusiasm in every place through which he passed. It is supposed that he will turn this effervescence of admiration to the aid of his ambitious plans. He will not let the public spirit cool; and availing himself of the great means and resources which it puts at his disposal, it is the prevailing opinion among the Refugees, that he will anticipate an attack from Belgium by a sudden irruption into that country."

Dudley Double Lecture.

On Whitsun-Tuesday, May 16th, 1815, the Annual Meeting of Ministers, denominated "The Double Lecture," took place at Dudley. The Rev. Benjamin Carpenter conducted the devotional service. Two able and interesting discourses were delivered to a numerous congregation: the former, by the Rev. John Small, on the preaching of our Saviour considered as an evidence of the truth of his religion,—from Luke iv. 22. "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said is not this Joseph's son?"—the latter, by the Rev. Robert Kell, on the obligation under which a minister is brought by his office faithfully to inculcate all the doctrines and duties of Christianity,—from Coloss. i. 28, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

Fourteen ministers were present: viz. Rev. Messrs Guy, Kell, Kentish and Little, of Birmingham; Small, of Coseley; Scott, of Cradley; Bransby, of Dudley; Corrie, of Handsworth; Bristowe, of Hockley; Fry, of Kidderminster; Lloyd, of Kingswood; Davis, of Oldbury; Carpenter, of Stourbridge; and Steward, of Wolverhampton.

Mr. Scott and Mr. Little were appointed to preach at the next anniversary.

The afternoon was spent in very agreeable and instructive conversation.

On "the health of our absent brethren,"

being given from the chair, Mr. Corrie observed,—“Among the friends whose absence we have to regret, is one gentleman who has for more than ten years—ever since he has resided in this part of the kingdom—been a very regular attendant at this annual meeting—a gentleman venerable both for years and virtues—respected and esteemed by all who know him, and most by those who have known him longest. I need scarcely add that I am speaking of Dr. Toulmin.

“It has occurred to several gentlemen present, that we may with great propriety avail ourselves of this opportunity of offering Dr. Toulmin our thanks for his “History of the Protestant Dissenters,” of which he has lately published the first volume. We are all Dissenters: and though we may not all adopt precisely the same articles of faith, we still feel a common interest in the work to which I refer. We all, I believe, are of opinion that it contains a great body of curious and authentic information, detailed with judgment and perspicuity, and marked throughout by a spirit of genuine candour.

“And on proposing this vote of thanks to Dr. Toulmin for his work, I venture to add an expression of the sentiments we all entertain of his most amiable and respectable character. I am not prepared to pronounce a studied eulogy on Dr. Toulmin—the time I hope is far remote at which this may be done with propriety—but we may be allowed to assure him that we are not insensible to the merits of a life passed in the conscientious discharge of the important duties of the pastoral office—in the diligent study and diffusion of religious knowledge—and in the exercise of the most amiable and exemplary Christian virtue.”

On the motion of Mr. Corrie, seconded by Mr. Carpenter, who said a few words expressive of his great regard for Dr. Toulmin, it was unanimously resolved,

“That the Rev. Dr. Toulmin be requested to accept the cordial thanks of this assembly, for his very seasonable and judicious History of the Protestant Dissenters.

“The ministers present likewise beg leave to take this opportunity of expressing their respect for the talents which Dr. Toulmin has displayed in that and many other valuable publications; and their veneration of the uniform and exemplary Christian piety which has alike adorned his writings and his life.

“It is their sincere and fervent prayer that it may please the Almighty Disposer of events to grant him many years of health and happiness to benefit the world by his pen, and to afford society at large, and themselves in particular, the advan-

tage of so pure and attractive an example.

‘Signed by order of the meeting,
JAMES HEWES BRANSBY,
Chairman.”

Mr. Kentish, on moving that Mr. Bransby be requested to communicate the resolutions to Dr. Toulmin, remarked that “the interesting relation in which he had the happiness to stand to the gentleman who was most deservedly the object of the esteem and gratitude of the ministers then assembled, gave him particularly favourable opportunities of knowing his various excellencies. For his own part, he felt great pleasure in availing himself of the present occasion to acknowledge his signal, affectionate regard for his venerable colleague: and it was his wish and prayer that, in the choice of a successor to Dr. Toulmin, Divine Providence might direct the views of the congregation of which they were now joint pastors, to some individual of endowments, and especially of temper and character, similar to those of his much respected friend.”

The foregoing resolutions were received by every one present with an interest which the writer will make no attempt to describe.

J. H. B.

General Baptist Assembly.

On Tuesday, May 16th, the Annual Assembly of the Old General Baptists, was held in the Meeting-house, Worship Street, London. The scriptures and hymns were read by the Rev. James Gilchrist, of Newington Green, and afternoon preacher at Worship Street; the devotional service was conducted by the Rev. Sampson Kingsford, of Canterbury; and the Rev. John Coupland, of Headcorn, Kent, delivered a discourse founded on the words in Gal. iv. 18, “But it is good to be zealously affected always in a good thing.” This sermon gave great satisfaction to the audience, and will shortly appear before the public. The preacher’s object appeared to be, to lay before his hearers a concise but perspicuous view of the two distinguishing doctrines of this denomination,—The universality of the divine love, and the immersion of believers on their personal profession of faith in Jesus Christ. The composition of the discourse was plain but correct, the quotations from scripture apposite; the preacher’s delivery characterized by manliness and modesty, the impartiality of the Common Parent vindicated in a firm and interesting manner, and baptism zealously enforced by a brief and lucid explanation of its nature, the proper subjects of the rite, and above all by showing its various moral uses.

The letters from the several churches in

connexion with the Assembly, were said to be of an unusually pleasing and satisfactory nature :—the body generally appears to have received a new impulse ;—several Sunday schools have been established since the last annual meeting ; and the means of reviving the cause seem only to require being pointed out, in order to their being adopted and zealously pursued.

The Report of a Committee appointed by the last year's Assembly was read, approved and ordered to be printed, that it might be circulated among the churches. The report, however, consisted chiefly of extracts from letters which the Committee had received in reply to their inquiries, addressed during the year to some of the most approved ministers in the connexion, requesting them to point out what they conceived chiefly to have contributed to the decline, and what where the most likely means to conduce to a revival and increase of the cause. In the report, the cause of the General Baptists and that of the Unitarians were identified. The subject is thus introduced :—“Should you mean in yours ‘by an open avowal of our sentiments,’ preaching up *Unitarianism*, I answer, the times will not yet bear it in common congregations.”—“With deference to the respectable writer, your Committee thinks, facts are against his opinion ; for there are proofs almost innumerable, that under the divine blessing, the virtuous lives and well-directed zeal of its professors are amply sufficient to ensure the success of *Unitarianism*, which, with the exception of baptism, may surely be called the cause of the General Baptists. And even with respect to baptism itself, let it be remembered, that it cannot be admitted universally as an exception, for in many instances the General Baptists are to be ranked among the most zealous supporters of *Unitarianism*.” In confirmation of the above statement it may be proper to mention here, that all the Unitarian Missionaries, with the exception of the Students belonging to the New Academy, have been of the General Baptist denomination, and as far as the writer's knowledge extends, all of them still continue Baptists. This is a fact perhaps not generally known among Unitarians, who are therefore incapable of duly appreciating their obligations to that venerable and respectable, though unobtrusive, denomination. But in reality, there is nothing wonderful in the General Baptists having supplied all the Unitarian Missionaries, for their churches have long, have indeed uniformly been sanctuaries of religious liberty. In them every man has been taught to think, to judge for himself ; and as meetings for the discussion of religious subjects have long been common among them, the lead-

ing doctrines of the Old General Baptists have, with few exceptions, been very nearly the same as those now held by the great body of Unitarians. The same cause will always produce the same effect : examine the scriptures seriously, fearlessly, and with as little prejudice in favour of any opinion as is compatible with human frailty, and they will be generally thought to teach the same doctrines.

But to return to the report. The language in many parts was peculiarly strong ; the defects of the body as it respected their want of learning and zeal, were undisguisedly pointed out ; the means which were supposed likely to conduce to the revival of the General Baptist cause were laid before the meeting, and after the report was read various resolutions embracing the substance of the topics contained in it, were agreed to unanimously. After the public business was concluded, the ministers and their friends withdrew to the White Hart Inn, Bishopsgate, to dinner. In the course of the evening a number of toasts or sentiments was given from the Chair, of which the following were the principal. “The Preacher ; Civil and Religious Liberty all the world over ; Sunday Schools ; The Memory of Michael Servetus, Francis David, and other Baptist Worthies ; Dr. Toulmin and the Principles of Dissent ; The Union of Zeal and Charity ; The Monthly Repository and Christian Reformer.”

Several very animated and interesting speeches were called forth by the giving of these sentiments, and the evening concluded to the apparent satisfaction of the whole company. In a word, it may perhaps be truly said, that this day promised to be the commencement of a new era among the General Baptists.

Manchester College, York.

The following benefactions have been received on account of this Institution.

Anonymous, by the hands of			
the Rev. Thos. Belsham	-	100	0 0
Rev. J. Bull Bristowe, Hinckley	- - - - -	1	1 0
		<hr/>	<hr/>
		£101	1 0

The following Congregational Collections have been likewise received.

Newcastle-on-Tyne, Rev. Wm. Turner	- - - - -	12	18 3
Birmingham, Rev. Joshua Toulmin, D. D.	- - - - -	40	0 0
		<hr/>	<hr/>
		£42	18 4

GEO. WM. WOOD, Treasurer.

Manchester, May 12, 1815.

SIR,

April 27, 1815.

If the following extract of a Letter from a Gentleman in the North of Ireland, which I have lately received, be thought proper for insertion in your pages, you are at liberty to present it to your readers.

PHILEMON.

"Without an entire coincidence in all the opinions which characterize that sect (the Unitarians), I concur with them in many essential points, particularly in the great leading principle, the unity of God, and in the liberal tolerance, which they shew to those who differ from them. Long may they retain the latter mark, and not lose it, when they shall be no longer persecuted themselves, and like other sects declaim against persecution, when exerted against themselves, but in a reverse of situation practise it against others. Unitarians have hitherto suffered under the double peril of a penal statute hanging over them, and of the unpopularity of their opinions. They are now relieved from the former, and I trust they will be cautious not to lessen the latter by any mean compliances inconsistent with a fearless and honest avowal of their peculiar opinions, or by crouching "to the powers which be," for the sake of obtaining exclusive privileges. The Quakers have generally fallen into the latter snare, to the almost total extinction of the principles of political freedom among them, under the pretext of not meddling with politics; but rather, as they sometimes let slip out, that they might not be ungrateful for the favours received from government.

Cobbett, during the discussion on the Trinity Relief Bill last year, expressed his suspicions that Unitarians might be swayed by similar compromising motives, and I acknowledge that the conduct and speeches of their parliamentary advocate, William Smith; and some resolutions concurred in, by some of their ministers in the neighbourhood of London about that time, strengthened my suspicions that they might possibly fall into a time-serving, cringing temper.

In Ireland we have no congregations strictly and avowedly Unitarian. Those called New Light Presbyterians approach the nearest, but they profess to be low Arians. One of their principal men, Dr. Bruce, of Belfast, has lately taken pains in the Mon. Repos., and since by a republication of the article in one of the Belfast newspapers, to disavow his being an Unitarian. In Ireland religious truth is but little sought after. Sects are generally strongly fortified within their particular enclosures. The contests which disturb us, on the subject of religion, are almost exclusively on political grounds. This is much owing to our peculiar state as to the Catholics, who form nearly three fourths, some say more, of our population.

These have been so kept down by a set of interested monopolists under the name of Protestant ascendancy, aided by a code of pains and penalties for opinions, that it appeared ungenerous to attack them, on account of their errors, until they were allowed to defend themselves on equal terms with their opponents, who independently of their arrogant political assumption, had nearly as much superstition as the Catholics themselves. Hence arose a necessity on the part of the more liberal Protestants to join with the Catholics in order to procure by joint endeavours a restoration of civil rights to the latter, and a suspension of theological discussion until these rights had been restored, in conformity to the principles of sound policy and justice.

As I am on the subject of sects in Ireland I may mention a few additional facts to shew how we are circumstanced in this country. The Church of England, although the religion of the government, and consequently aided by a compulsory maintenance, forms in the northern counties, a very small portion of the Protestants. We have Presbyterians according to their different denominations, as in Scotland, Old Lights, and New Lights, Burghers and Anti-Burghers, all connected with the state, by the left-handed marriage of the *Regium Donum*, to their preachers, according to classes of £50, £75, and £100 per annum. Another class of Presbyterians occasionally called League and Covenant Men, Mountain Men, or Cameronians, have not yet completed the treaty of sale with government for a share of the bounty. We have besides a large number of Methodists, some Evangelicals, answering to Rowland Hill's people, and those whom Cobbett calls the Saints, a thin sprinkling of Quakers, about 1500 families through the whole nation, three or four congregations of Moravians, and a few Baptists, who are nearly extinct as a sect, but have latterly been reviving in some places. Such is a brief statement of the state of sects among us."

SIR,

Bromley, May 20, 1815.

I lately received a most welcome letter from my excellent friend Hannah Barnard, who was in good health when it was written. It is dated Hudson, March 31, 1815, a flourishing town on the North River in the State of New York. I transcribe for your readers an extract from it descriptive of the genuine and general joy of the inhabitants of that part of America, at the happy restoration of peace between the two countries. May it long continue!

I am yours sincerely,

THOMAS FOSTER.

"I must now give thee some account of the effect the news of peace had here. It

arrived the 12th ult. in the afternoon, being the first day of the week [Sunday]. Next morning the British and American colours were displayed on the flagstaff, which is placed on a high bank at the lower end of the town, about eighty feet above the level of the river. It was a most gratifying sight to me and many others, who have uniformly reprobated this war of Buonapartean birth.

The town seemed in a few hours one universal scene of tumultuous joy, which continued through the day; and was again renewed on the morning of the 21st, by the news of its ratification by our government. Every possible demonstration of heartfelt rejoicing was continued through the day, and at evening the whole town seemed in a blaze. And though there was a deep snow on the ground, an eminence across the south bay, about a mile from the town, was illuminated by a long line of fires. Invention having been put under requisition on the first sound of the glad tidings, numerous appropriate emblems were exhibited. The one which appears to have been most admired, was in front of Dr. Samuel White's house, representing Peace elegantly attired, raising commerce, who was reclined on an anchor. On the opposite side was a ship unloading at a store; and in another part of the picture was a sailor breaking in pieces the implements of war.

The next day being the anniversary of the Immortal Washington's birth, drew the greatest concourse of the members of the Washington Benevolent Society (besides crowds of spectators) ever seen in this place. Thus did the community at large in a very general manner manifest how ardently they longed for peace. And no wonder; for very few in the nation have escaped the injurious effects of the war. Thousands of mourning widows, fathers, mothers and orphans bereaved of a protector, and the necessities of life. Incalculable multitudes have by the war, and its baneful precursors, embargoes, non-intercourses, and such like *nonsenses*, been thrown out of business to live as they could, and if they could. And this has not been all. Its demoralizing effects have been deplorably great! The multitude of idlers which such a state of things produces, have, as might be expected, produced effects in public manners, which have been, and still are, a source of sorrow, and even of terror, to the thinking and better part of the community."

Unitarian Fund Anniversary.

The Annual Meeting of the Unitarian Fund was held, agreeably to the Rules of the Society and to public advertisements, on Whit-Wednesday, the 17th inst. at the Unitarian Chapel, Parliament Court, Ar-

tillery Lane, Bishopsgate Street. The religious services were conducted as follows:—The Rev. W. Vidler, the minister of the Chapel, read the hymns; the Rev. T. B. Broadbent, one of the Tutors of the Unitarian Academy, offered up the introductory prayer and read the scriptures; the Rev. W. Turner, of Newcastle-upon-Tyne, delivered the general prayer; and the Rev. T. Madge, of Norwich, preached the sermon and concluded the devotional service. The sermon, founded on the appropriate words of our Lord, "To the poor the gospel is preached," consisted of a vindication of the principles and objects of the Unitarian Fund. With a singular flow of eloquence, the preacher expatiated upon the mild, benevolent and condescending genius of Christianity. He insisted with great force of argument upon the attainableness of Christian truth by all honest and diligent inquirers, even though of humble capacities and of limited means of improvement. He next repelled with warmth the various pleas for withholding assistance from Christian associations, like the present. And he concluded with an animated appeal to the assembly on behalf of the Society, introducing most happily a beautiful passage from Milton, on the duty and the honour of bearing open testimony to the truth.—The sermon, excellent in itself, was delivered with an uniform animation and energy which caused it to be felt by all the hearers. By his manner, as well as his matter, the preacher shewed that he went heartily into his subject, and by both he made his way to the hearts of the congregation. We state this, as faithful reporters: the audience will, we know, acquit the statement of the charge of extravagance or flattery.—The Chapel was well filled and in most parts crowded: on no former anniversary have we witnessed so large and respectable a congregation. The collection at the doors amounted to considerably more than had ever before been obtained.—After divine service, the Society proceeded to business, Mr. Rutt in the Chair. The Treasurer, Mr. Christie, made his report of the pecuniary state of the Fund, by which it appeared that there had been two congregational collections for the Society, during the past year, one (making the third, we believe) at Warrington, of 11*l.* the other at Norwich, (the Octagon) of 20*l.*; that during the year the Donations amounted to 52*l.* 13*s.* 0*d.*, the Life Subscriptions to 51*l.* 4*s.* 0*d.*, and the Annual (which is of the first consequence) to 227*l.* 19*s.* 0*d.* and that the balance in favour of the Society was 342*l.* 5*s.* 9*d.* This report was agreed to be received.—The Secretary, Mr. Aspland, next read the Report of the Committee, which was of considerable length, embracing the usual topics, and

some that were novel. From *Mr. Wright's Journals* of his Tour in Scotland were given large extracts that were not inserted in the summary communicated to this Magazine. Accounts were also read of some of his more recent missionary journeys. Passages were introduced from the letters of *Mr. Lyons*, reporting the opening of a place of worship near Warrington, and describing a visit which he made last summer to Sheerness, when he preached two successive nights in the Theatre. The proceedings of *Mr. Bennett* in Sussex, were detailed in his own words, at some length; and the state of the cause at Brighton was dwelt on by the Committee with much satisfaction: by the assistance of some liberal friends in London, and particularly *Mr. Belsham*, the Committee had been able to provide a succession of preachers at that place of resort, during the height of the season, and they expressed their hope that the succeeding Committee would be able to adopt a like measure, the present summer. A very interesting report followed of two missionary journeys in the Eastern district, by *Mr. Winder*, of Norwich, taken under the superintendence of the Eastern Unitarian Society, to whom and particularly to the Secretary, *Mr. Edward Taylor*, the Committee stated that they considered the Unitarian Fund under great obligations. Of Wales, as far as it is connected with the Society, a brief but interesting account was read from a letter of *Mr. T. Rees's* then in the Principality in consequence of indisposition: it appears that a new congregation, of great promise, has been formed at Carmarthen, and that through the zeal of the Bishop of St. David's public attention is roused to the Unitarian controversy. The Report contained other particulars of the state of Unitarianism in Scotland besides those included in *Mr. Wright's journals*. A missionary is stationed there, in a considerable degree under the patronage of the Society; we allude to *Mr. Syme*, who preaches alternately at Carlisle and Paisley, and devotes part of the summer to itinerant preaching. The state of the Unitarian Church at Glasgow was reported in a letter from *Mr. James Yates*, who has so ably and reputationally sustained the cause in that city. "In naming him, however," (the Report proceeded) "the Committee cannot but express their regret at the probability of his speedy removal. While they feel, on behalf of the Unitarian Fund, deep and lasting obligations to him, for his judicious, prudent, temperate, zealous and learned labours, they confidently trust in Divine Providence that a suitable successor will be set over this important charge; important, particularly, as a place of resort from England and Ireland, as well as Scotland, for education. From the English Divinity

Students at Glasgow, the Unitarian Church there has also received great assistance." A letter was likewise read from *Mr. Smith*, the minister of the Unitarian Church at Edinburgh, to whose settlement and continuance there the Unitarian Fund has been instrumental. "Of this gentleman" (we now quote the words of the Report ("it is the duty of the Committee to state that their esteem has been increasing from the first moment of their acquaintance with him. He has maintained his post—at the outset no easy one—with admirable firmness and discretion. Under him, the Unitarians have risen out of obscurity, and in some measure above reproach; and through his able and judicious publications, conciliatory preaching and exemplary character, he has gained over to public Unitarian worship of those whom the world accounts *honourable men and women—a few*." There were next specified various congregations—some hitherto unknown—which had received or were about to receive help from the Unitarian Fund: amongst these were one at Selby, Yorkshire, recommended to the Committee by Messrs. *Wellbeloved* and *John Kenrick*, of York, and that in Rossendale, Lancashire, the history and present state of which are described in so interesting a manner, in the Communication from *Dr. Thomson*, in the present Number (pp. 313—317). It was reported that several ministers in narrow circumstances had been relieved in the course of the year. "The attention of the Committee and their correspondents" (the Report goes on) "has been directed, according to the Resolution of the last General Meeting, to decayed places of worship in the hands of Unitarian Trustees, and it is hoped that in due time, the good effects of this Resolution of the Society will be apparent. In one case, the Trustees of a meeting-house, which had been shut up for some time, requested the advice of the Committee as to the answer to be given to some Calvinists who were desirous of obtaining the use of it: The Committee beg leave to report their reply: "Resolved—That it be recommended to the Trustees, to let the meeting-house to the applicants, on a lease determinable at intervals, at the option of either party, reserving only a right in the place for the use of Unitarian Missionaries, if such should apply for it, at times when it is not regularly used by the Lessees."—The Society were informed that they might reckon, under Divine Providence, upon the services of the *Rev. W. Broadbent*, of Warrington, as preacher at the ensuing Anniversary, and that the Committee had agreed to invite the *Rev. W. J. Fox*, of Chichester, to preach the sermon the year following. The Report thus concludes:—"Various plans have been before the Committee, of which two, for the extension of *Mr. Wright's services*,

will probably have been carried into effect, the one entirely, the other in part, before the next Anniversary. The first of these is a mission into Cornwall and the West of England, during the present summer and autumn; the second is a mission into Ireland, in the ensuing spring. Mr. Wright has cheerfully consented to these laborious undertakings; but has expressed a wish that in his longer journeys, especially in places not visited before, he should be attended by a missionary companion. This wish appears to the Committee reasonable; and they are happy to add, that they have received an offer from Mr. Thomas Cooper, who is about to quit the Unitarian Academy, his term being expired, to accompany Mr. Wright, wherever the Committee may judge expedient. They have already determined to accept Mr. Cooper's offer with regard to the mission into Cornwall. May the blessing of heaven attend this new effort to hold forth the word of life! With this wish, and with the further prayer that the blessing of Almighty God may descend upon the Society, and all its officers and missionaries and subscribers and friends, the Committee conclude their Report."

As we shall probably insert the Resolutions of the meeting in our next Number, we think it necessary only to state the substance of a very few of them. The Report was agreed to be received and to be published in any mode, in whole or in part, at the discretion of the Committee. The thanks of the Society were unanimously and cordially voted to Mr. Madge for his "able, animated and eloquent sermon," which he was requested to allow the Society to print. It was also resolved to request Mr. Turner and Mr. Broadbent to allow the prayers used in the service to be printed also. To these requests the above gentlemen acceded. The following persons were chosen into office for the year ensuing:

JOHN CHRISTIE, Esq. Treasurer.	
REV. R. ASPLAND, Secretary.	
MR. BAILEY,	} Committee.
— D. EATON,	
— T. FREEMAN,	
— T. GIBSON,	
— J. TAYLOR,	
— W. TITFORD,	} Auditors.
REV. W. VIDLER.	
MR. G. ABBOTT,	
— S. BARTON.	

The business of the Society was concluded about 3 o'clock, when the Chair was taken for the business of the Unitarian Academy, which occupied the Subscribers till the time of the Fund Dinner.

The Dinner was as usual at the London Tavern. Two Hundred and Eighty Persons were present. James Young, Esq. in the Chair. On the removal of the cloth, *Non nobis* was sung with good effect by

some of the members. The names and sentiments given from the Chair were much the same as on former years. "Peace with all the world," was received, we are happy to say, with an instantaneous burst of applause. In the course of the evening many gentlemen addressed the Meeting—Mr. Madge, The Treasurer, Dr. Toulmin, Mr. Rutt, Mr. Hardy, Mr. G. Wood, Mr. Wright, Mr. Vidler, Mr. Bennett, Mr. Winder, Mr. Broadbent, &c.—but we possess minutes only of Dr. Toulmin's address, delivered on his health being given as "The First Preacher before the Society:" it was as follows:—

"Mr. Chairman and Gentlemen.

"Excuse me if I address you, on this flattering motion, with some hints committed to paper, in order to prevent a confusion of spirits, on an intimation that such an expression of respect was intended me, as, notwithstanding the protracted period of my public character, I have not been accustomed to speak under such circumstances as the present without preparation.

"Accept my warm thanks for these testimonies of great regard with which you have this day honoured me. I estimate them highly. I should be chargeable, either with apathy or a supercilious disregard of your good opinion, did I not feel gratified, though humbled, by these marked expressions of the account you make of my endeavours, through a life which Providence has lengthened out beyond the age of man, to advance that cause of divine truth, to which your Association is consecrated. But I wish, under a persuasion that you do not mean to feed my vanity with delusive professions of regard, to entertain a modest sense of my deficiencies and failings, a grateful and devout conviction, that "a man can receive nothing except it be given him from heaven," and, from the experience of life and the occurrences of this moment, a lively and encouraging confidence in the truth of that animating and gracious promise, "Him that honoureth me, I will honour:" which I conceive is particularly to be understood of the approbation of God, but not exclusively of the approbation with men that his providence may secure to us: a promise which I hope will have its full power on the minds of my brethren and of every member of this Society.

"I look back with pious pleasure to the day when, by your choice and request, it was my privilege and felicity to address you on the first General Meeting which you held, after you had digested and matured your pious and benevolent Institution. I congratulate you on the progress of it through succeeding years to the present day. The number of your associates in the good design has been increasing every year. The influence of it has been very widely, and in many instances successfully

spreading. Your hands have been strengthened, and your efforts have not been in vain. Yours has been a growing cause.

"It will be enlivening to contrast its progress with the past efforts of former times. Look back and recal to your recollection the testimony borne to what you deem pure Christianity, by the excellent Biddle, that pious confessor and advocate for it in the seventeenth century; patronized by the philanthropic Firmin, aided by the youth and vigour of a pious Stuckey, and assisted by the publication of numerous Unitarian tracts, written with peculiar clearness, closeness of argument and energy: yet the congregation raised under such favourable auspices soon became extinct, and failed of kindling the like zeal in other breasts. Go farther back, pass through the Continent of Europe and traverse the spacious regions of Poland: where are now the Polish brethren, who then ranked in judgment, and learning and talent, as the first of scriptural critics? Where are the remains of the labours of those many distinguished characters whose names, memoirs, and lists of their publications, fill the pages of Sandius' small and Bock's large and bulky Bibliotheca? Where are now any traces of the numerous churches formed upon Unitarian principles, and instructed and enlightened by those great men whose names adorn the pages of these volumes? Alas! alas! they are almost perished.

"It is to us, however, a subject of great joy and sacred gratitude, that at the distance of almost two centuries, the light of divine truth, which so far back shone upon those regions, has of late burst forth with a resplendent glory on this country, and your Society has risen up under its invigorating influence to give its beams a new and extensive direction.

"It has, I recollect, been objected to the Polish brethren, that they paid court to the great men, to the nobles and the learned, to the politicians of the day, and too much, if not entirely passed by the mass of mankind. You, my friends, have acted on another principle, on the principle upon which Christianity was first planted, that 'the gospel should be preached to the poor;'—the principle which has been applied, illustrated and enforced this morning, with singular propriety, animation and eloquence. It is a principle which augurs well for your design: you have witnessed the good effects of it.

"I congratulate you, also, on the circumstances of the times, which promise, unintentionally indeed, to prepare the way for your missionaries, and to secure success to their useful labours. I refer to the various societies formed through the kingdom for circulating the scriptures, and for teaching to read. The lower classes of the people are thus furnished with the Bible, to which is your appeal; and they will be

enabled to search them, to 'see whether the things' which your worthy, active and zealous missionaries advance and teach, are so or not. You are thus invited and assisted to create and multiply, noble Bereans, who will do honour to your design and be trophies of its efficacy.

"Let my fervent congratulations on these propitious circumstances, express my gratitude for the honour you have done me."

During the evening a considerable accession of subscriptions was announced, both to the Unitarian Fund and the Unitarian Academy. Amongst the new subscriptions to the former, was a two pound Bank of England note from a sailor at Portsmouth, and a one pound from an unknown friend, who lamented, in a letter inclosing the subscription, the hard necessity that forced him to remain a *silent contributor*. The meeting was throughout spirited, decorous and pleasant, and at the close of it, cordial thanks were given to the Stewards, who by their foresight and activity had added so much to the comfort of the numerous company:—in an earlier stage of the evening, the same expression of esteem was made to the Chairman, by whose exertions the assembly was kept as *one heart, one soul*.

N. B. As the new List of Subscribers will be speedily printed, it is earnestly requested that the Receivers for the Society and the Corresponding Members, having additions or corrections to report, will communicate them to the Secretary without delay.

Unitarian Academy.

The General Meeting of the Governors, Subscribers and Friends to this Institution, was held on Wednesday, the 17th inst., in the chapel at Parliament-Court, Bishopsgate-Street, after the meeting of the Unitarian Fund, Mr. Thomas Hardy, of Walworth, in the Chair. Reports were made by the Treasurer and Committee, and various resolutions adopted, all which will be speedily given to the public. It was resolved that the number of students on the foundation for the next year, should not be less than four, exclusive of one partly supported by an exhibition from another quarter; and that the Committee should be empowered to enlarge the number, if the liberality of the public (individuals or congregations) should render such a measure prudent. Letters of acknowledgment were read from the several students, and one, reporting the state of the Institution, as far as comes within his province, from the theological tutor.—It was understood that the Academy will close for the present session, on Saturday, the 24th of June, and that the next will commence on Monday, the 4th of September. Applications for the admission of divinity students must be made before the 12th of June.

NOTICES.

The General Annual Meeting of the Western Unitarian Society, will be holden at Bristol, on the 21st of June. The Rev. W. J. Fox, of Chichester, is appointed to preach on the occasion.

Warwickshire Unitarian Tract Society.

The Members of the Unitarian Tract Society, established in Birmingham, for Warwickshire and the neighbouring counties, will hold their next Annual Meeting at Kidderminster, on Wednesday, June 21, 1815. The Rev. Charles Berry, of Leicester, has engaged to preach on the occasion. There will be religious service in the evening.

The Lincolnshire, &c. Unitarian Association will be held at Lincoln, on Thursday, the 22nd of June: the Rev. George Kenrick, of Hull, to preach in the morning.

Manchester College, York.

The annual examination of Students in this Institution will take place as usual in the College Library at York, on Wednesday, the 28th, and Thursday, the 29th of June. A few of the junior classes will be examined on the evening of the 26th, to shorten the business of the following days.

The York Annual Meeting of Trustees will be held at Ettridge's Hotel in the evening of the 27th of June, and the Trustees and Friends of the Institution will dine together at that place each day, as usual, at five o'clock.

The managing Trustees hope they may

be favoured with a numerous attendance of their friends on this occasion.

THO. HENRY ROBINSON, } Secretaries.
J. G. ROBERDS. }

Manchester, May 12, 1815.

The Southern Unitarian Society will hold their Annual Meeting, at Salisbury, on Wednesday, June the 28th. There will be service in the morning and evening at the meeting-house in Salt-Lane. The morning sermon will be preached by the Rev. B. Treleaven, of Dorchester.

The Annual Meeting of the Eastern Unitarian Society will be held at Bury St. Edmunds, on the 2nd Wednesday and Thursday in July. The Rev. J. Gilchrist, of London, and the Rev. John Tremlett, of Hapton, are expected to preach.

On Wednesday, the 5th of July, the Association of Unitarians of Devon and Cornwall will meet at Tavistock. It is expected that the devotional part of the service will be conducted by Mr. Butcher, of Sidmouth, and that Mr. Lewis, of Crediton, will preach. Service at Eleven o'clock.

The Annual Meeting of the Welsh Unitarian Society will be held on Thursday, the Sixth of July, (instead of the usual day) at Llangundeirn, near Carmarthen. The Rev. Dr. Estlin of Bristol, is expected to preach in English, and the Rev. D. Davis, of Neath, in Welsh, on the occasion.

MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

THE Duke of Wellington was struck with horror, as his brother announced in the House of Commons, on hearing the interpretation given in England to the declaration at Vienna, to which his signature had been affixed. His noble mind revolted at the idea, that he could in any respect whatever countenance so base a crime as assassination. Little could he enter into the feelings of those writers in England, who in the daily papers are conjuring up every epithet, by which the malignity of their own hearts rather than an honest indignation at criminal acts is developed. We rejoice that the Duke has thus vindicated himself from those aspersions, which might have been cast upon his character, if the paper alluded to was construed in the manner, in which it is expressed: and indeed we can scarcely

see how it can be construed in any other manner. The sentiments last expressed by the Duke were hailed with universal satisfaction by the house; but the paper remains the same; and they, who have signed it, will do well to disavow as openly the imputation, which is generally cast upon them. However it may derogate from the wisdom of their heads, mankind will then be willing to give credit to a better feeling in their hearts. The declaration was evidently drawn up hastily, and signed without due attention to the plain and obvious meaning of the words: and it little became those, who were willing to represent themselves as vindicators of humanity, to patronise crimes, which must be held in horror by every one, who has not entirely cast off the principles of Christianity.

But why should we introduce Christianity, when its precepts are set at nought by those who profess the utmost regard to it. Love your enemies ; do good to those who revile you and despitefully treat you, are the precepts of our holy Master. We are not to return evil for evil, or railing for railing, but to overcome evil with good. These precepts are lost sight of in too many of our English papers, which vie with each other in railing at the enemy. It is scarcely necessary to reprobate this practice in our Retrospect, since we cannot imagine, that any of our readers will so far deviate from the principles, which it is intended to inculcate : and indeed we see with considerable satisfaction, that it has become offensive even to those who are guided only by the common views of worldly politics. With such persons ridicule has often a greater effect than more serious argument, and an ingenious writer has collected under the title of *Buonaparte-Phobia*, or the *Art of Cursing made Easy* ; * all the disgraceful terms and the foul language which is so gratuitously and daily lavished upon the enemy. Thus it is shewn how easily a person may become an adept in this low art, and we lament to say, that the pen, most fertile in this disgraceful occupation, is guided by a person, who has had all the advantages of a liberal education. Surely the cause of virtue, of religion, of social order, might be defended in a better manner : and, if the enemy has all the vices attributed to him, our indignation cannot be heightened by illiberal and unmanly abuse.

The foreign papers fall short of the English in this species of abuse, but they use an argument which is little suited to our customs, and is very injurious to the rights of the family upon our throne. With them the approaching conflict is for the cause of kings and legitimate sovereignty. The latter is entirely independent of the people, and admits of the interference of foreign force. Of this the French avail themselves, by drawing a comparison between their present revolution, and that which took place in our country in the year 1688 ; between the march of William the Third from the coasts of Devonshire to London, and that of Buonaparte from the shores of the Mediterranean to Paris. They ask, if the new principles are to be maintained, upon what ground will the right of the Brunswick family to the throne of England be asserted ! It evidently rests upon the act of settlement, which set aside the claimants by hereditary right, and selected the family, which appeared to the existing generation the best adapted to support the liberties of the people. If the English, they say, were justifiable in

that act, and the conduct of the Bourbons was deservedly reprobated in endeavouring to fix a Stuart upon the English throne, why are the French to be abused for treating the Bourbons in the same manner, as the English did the Stuarts ? Why are they not to be allowed the right of settling their internal government as they please ; and why are they to be dictated to in this respect by foreign nations ?

These questions find sufficient employment for the worldly politician, and in the mean time the different powers are employed in collecting together their forces to cut the knot, which they cannot untie. On one side they promise themselves inevitable success. The forces, which they are to bring into the field must overcome all resistance ; but it requires time to bring them into action. On the other hand, as far as the army is concerned, vigorous resistance is expected : but hopes are entertained of a division in the people. So contradictory and so uncertain are the accounts received of the interior of France, that no judgment can be formed of the real state of the country. A grand assembly of the people has been called, in which may be expected some new measures to excite the attention of Europe, and to develope at least the views generally entertained at Paris of the nature of this extraordinary contest.

The royal exile is in the low countries with a regular court formed around him, increased it is said by a considerable force of his adherents, who are hourly leaving France to join the standard of the Lilies. He has published a strong manifesto on the justice of his cause, which is declared to be supported by the irresistible force of his allies. His descent from St. Louis is not forgotten, and in expatiating on the love of the Bourbons to their country, the fatal night of St. Bartholomew, and the horrors of the revocation of the edict of Nantz are passed over in total silence. In fact, in the sad story of the present days the events of former times, on which our ancestors used so much to expatiate, seem to be totally forgotten. Every one must feel compassion for the unfortunate monarch, and the more so, if his way to the throne must be made through the desolation of his country and the destruction of his subjects.

The English force in the low countries is very considerable under the command of the Duke of Wellington, and between them and the Rhine is the mixed body of Germans and Prussians under the Prince Blucher. With the latter some awkward circumstances have occurred, which prove that the measures of congress have by no means been satisfactory. A mutiny has taken place in the Saxon troops, in that part of them, which have by the late change been made subject to Prussia.

* One folio-sheet, price One Shilling.

This was quelled by the disbanding of the offenders, and the execution of the ringleaders. The forces of Russia are rapidly advancing, and if the war takes place, we may expect to hear before our next of bloody rencontres.

Austria is however a great gainer in this strange confusion, for she has now, with the consent of the confederate sovereigns, united to her territories two kingdoms. The republic of Venice is completely overthrown, and is changed into a kingdom, and Lombardy is raised to the same dignity. The fate of Venice will afford matter of regret to future historians, who recollecting the splendour of its independent state, and the duration of its government will lament the instability of human affairs. Yet Venice with the name of a republic was far from enjoying government favourable to liberty and virtue. It is not the name of republic which should lead us to infer that its government is better than that of despotism; since tyrannical laws may emanate from aristocracy or democracy, as well as from pure monarchy. It is to the laws that we should look, and according to them, not according to the form under which they are executed a country should be judged. Yet Venice may boast of the resistance it made to papal authority, and its annals contain a sufficiency of that false glory, by which the pride of man is so much fostered. Its encouragement of licentiousness to prevent the people from entering into the concerns of government will, however, be a dreadful blot in its history; it disappears from the theatre of Europe with scarcely a regret, and it may be doubted, whether the people can be worse governed under the Austrian yoke, than they were by their nobles and a state inquisition.

A futile attempt has been made to rear the standard of independence in Italy. Its patron was the King of Naples, who probably foreseeing that his own throne was insecure, took this method of establishing it, by the endeavour to elevate Italy into a kingdom of which he was to be the sovereign. The Italians, however, did not second his efforts. Whatever may be their aversion to the name of *Tudesco*, which with them comprehends every thing that is barbarous and odious, they did not see in Murat the deliverer they regarded. The state of France did not permit him to expect succours from that quarter, and his conduct towards Buonaparte was little likely to excite a zeal in his favour. The account of his adventures is very vague; as far as can be collected, he has been defeated and compelled to make a precipitate retreat, it being doubtful whether the Austrians will not reach his capital before him. Indeed, it is asserted that his queen has taken her departure with all the treasure she could secure, and this king of

Buonaparte's creation must again merge into a private station. Little favour could he expect from the confederate sovereigns, and when he forsook the cause of his master, he could scarcely expect that he should be permitted to retain a crown, for which he was indebted solely to one rendered by himself incapable of preserving him in it. Naples, it is said, is to be restored to a Bourbon, but whether in the person of the former king or one of his sons, it is not settled. The country has been so wretchedly governed under that race, that this new revolution will not add, it is most probable, to the welfare of its inhabitants.

By this change in the affairs of Italy, the pretended Holy Father will be restored to his estates, and the Order of the Jesuits has another chance of being established. Thus the political changes are far from being of the consequence that is attributed to them. It is of little import whether a Bourbon or a Murat should reign in Naples; but the restoration of a pope carries with it consequences involving the greater part of Europe. Still the power of the triple crown is shaken; and we should rather see it fall by the emancipation of mankind from superstition and bigotry, than by the arm of force.

At home, these warlike preparations have produced a melancholy effect, the renewal of the Property Tax, of which a very great proportion will be expended in subsidies, and the remainder will be swallowed up in our own expenses. It appears that an agreement has already been made for a subsidy of five millions to the powers of Russia, Austria and Prussia. Meetings have been holden, however, in opposition to the war, and the Cities of London and Westminster and the Borough of Southwark, have sent petitions to Parliament, expressive of their disapprobation of the present interference in the internal affairs of France. The petitions of London and Westminster were not allowed to remain on the table of the House, owing to expressions which were construed into a disrespect of that body.

Before our next the dreadful pause will be at an end. The work of blood will most probably have begun. Let him not boast who putteth on the harness of war; the event is uncertain. Yet there is every reason to conclude, that the confederates will attain their end, unless the French are animated with a spirit which must amount almost to desperation. The issue of such a spirit cannot be contemplated without horror, and no one can tell what may be its effects on the civilization of Europe. There is too much reason to dread that military governments will be universal, and the part of the world which boasts the most of its proficiency in science, in literature, in religion, must confess, that it is far very far from being qualified to live under the mild influence of the gospel.